



A firefighter crosses a field as a fire rages behind him.

## Out of recent ashes, Israel's border communities persevere

By Eric Narrow

Nestled in the Western Negev, along the desert's edge and the border with the Gaza Strip, 32 small agricultural kibbutzim and villages have created an oasis in an otherwise overlooked part of Israel. For many residents of what is often referred to as "The Gaza Envelope," their lives represent a stark contrast to the bustling metropolis of Israel's center, and provide a healthy and peaceful environment focused on family and community. For years, these hearty pioneers have made their mark on Israeli history—literally making the desert bloom. However, their efforts of greening the desert have recently turned to black, as neighboring Gaza has threatened their peaceful way of life.

Since March, over 450 incendiary kites, balloons, and rockets have been launched from Gaza towards the communities of Eshkol and Sha'ar HaNegev, destroying over 6,500 acres of agricultural land and forests that the people there rely on as their main source of income and economic development. For the region's children, a familiar and seemingly innocuous object, such as a kite, has now

become a symbol of terror and fear. "This is the problem with PTSD," said Jehan Berman, a Belgian born Israeli living in the community of Avshalom. "You can't outwardly see that these children are also wounded."

Fortunately, renewed hope, energy, and resiliency has come thanks to a regional partnership with Jewish National Fund-USA, whose donors from around the United States quickly and decisively mobilized in the face of the recent attacks, and provided emergency support by delivering nine new fire wagons to help fight the flames coming from Gaza.

"The fire wagons can reach deep into the fields and places that regular trucks cannot, and they have greater extinguishing abilities. The sooner you get to the site where an incendiary balloon hits the ground, it minimizes the damage," said Yoram Levi, spokesperson for Israel Fire and Rescue Services. The existing fire stations in the area can have a response time of 15 minutes, but the localization of both firefighters and fire wagons has trimmed the waiting time down to an expeditious two to three minutes.

In a show of strength and solidarity, people from around the region and the

world are doing their part to help. Local kibbutzim have allocated housing and meals for firefighters who are staying on-site at all times, volunteers have joined the firefighting efforts, JNF forestry personnel are aiding in stopping the spread of the fires, and the Israel Defense Forces has provided off-road vehicles and reserve firefighters to bolster efforts. In the U.S., Jewish National Fund lay leadership have maintained constant updates and fundraising efforts through social media, local campaigns, and by personally supporting continued fundraising to give hope to the people on the front lines.

"We didn't know what to ask for," explained Michal Uziyahu, Jewish National Fund liaison for the Gaza Envelope. "But I know that JNF is exactly what our community needs. Donors touch the ground here and support us. They encourage us to dream, think, and strategize."

Amidst the black, scorched earth surrounding Kibbutz Kissufim, a lone tree stood tall—a fitting symbol of the region's resilience and strength. Despite the recent destruction surrounding it, small green blades of grass and vegetation poke through the burnt debris, a sign of hope for the future.

## Trump/Putin ensure Israel's security



Presidents Trump and Putin in Helsinki, July 16, 2018.

According to various news sources, US President Donald Trump and Russian President Vladimir Putin have agreed to work together to ensure Israel's security with regards to the advancement of the Syrian regime against rebels near the Golan Heights.

This discussion came about after Israel's Prime Minister Benjamin Netanyahu visited with Putin last week to demand that Iranian forces leave Syria. Netanyahu said he spoke to Trump on Saturday concerning "security and diplomatic issues in light of developments in the region, with Syria and Iran first and foremost, of course."

Putin said Trump had spent a lot of time talking about Israel during their talks at the summit.

"We both spoke with Bibi (Israeli Prime Minister Benjamin Netanyahu) and they would like to do certain things with Syria having to do with the safety of Israel," Trump told a joint news conference. "Creating safety for Israel is something both Putin and I would like to see very much."

Much of the talk was addressed to concerns about

Israel. And even though the US and Russia have taken opposing sides in the Syrian war, conditions were set in place for co-operation. Trump also stated that the US wants to help the Syrian people on a "humanitarian basis."

Putin added that all conditions are in place for effective cooperation on Syria, calling for enforcement of the 1974 Israel-Syria Separation of Forces Agreement to bring peace to the Golan Heights.

"Prime Minister Benjamin Netanyahu welcomes the deep commitment of the United States and President Trump to Israel's security, as expressed in the meeting between President Trump and President Putin. The friendship between Israel and the US has never been stronger," a statement from the PMO reads.

"Prime Minister Netanyahu also greatly appreciates the security coordination between Israel and Russia and President Putin's clear position on the need to implement the 1974 separation agreements between Israel and Syria," the PMO adds.

*Haaretz, Reuters, Times of Israel and jpost.com contributed to this report.*

## The many facets of immigration

The Holocaust Center hosted a forum in response to current events related to immigration on Tuesday evening, July 10. The panel discussion was designed to give



Panelists (l-r) Lorena Ferreira, Anallely, Inge Koele, Leonard Birdsong.

insight into the immigrant experience. The evening was heartfelt and honest.

The discussion was led by Professor Leonard Birdsong, a retired immigration attorney. He explained immigration laws and stated that there are currently only 334 immigration judges appointed by the Attorney General and there needs to be at least 2 to 3 times more judges appointed because of the number of immigrants wanting to legally enter the country.

Discussion centered around what compelled Holocaust survivors and others to immigrate to America. Inge Koele, a Holocaust survivor who came to the United States by way of Columbia, was also on the panel and shared her experiences.

What is the American dream? There was discussion about the Deferred Action for Childhood Arrivals program, known as DACA. Two of the women on the panel, Lorena Ferreira

and Anallely (who did not want her last name used) are in the DACA program. They candidly spoke about the situation they are now facing. The program is a American Immigration policy launched in 2012 by the Obama administration calling for deferred action for certain undocumented young people who came to the U.S. as children. DACA allows young people who were brought illegally

**Immigration** on page 15A

## Rare coin unearthed in Jerusalem

By United with Israel

A rare bronze coin dating to the first century and minted during the fourth year of the Great Jewish Revolt against the Romans was recently discovered at the archaeological sifting project at Emek Zurim National Park in Jerusalem.

The source of the soil from which the coin was extracted is the City of David National Park in the heart of the Old City.

The coin, minted by Jews in the year 69 CE, right before the destruction of the Second Temple a year later, features the words "For the Redemption of Zion" in ancient Hebrew script, with an image of a goblet under the inscription.

On the other side of the coin is an image of the Four Species and the words "Year Four"—representing the fourth year of the Jewish rebellion against the Romans. Just a short time afterward, in the year 70 CE,



A coin discovered in Jerusalem reads "Redemption of Zion."

the revolt was subdued by the 10th Legion and the Second Temple was destroyed.

**From 'Freedom' to 'Redemption'**

Coin on page 15A



# The future is bright for Congregation Beth Am

The membership of Congregation Beth Am, the first conservative synagogue in Seminole County, has overwhelmingly endorsed an agenda that will propel the congregation into the New Year. Valuing Jewish heritage and tradition, the leadership and members of Beth Am are committed to embracing new ideas and new technologies to meet the needs of the evolving

Jewish community in Central Florida.

Beth Am continues to provide Friday night and Shabbat morning services that are family friendly and meet the needs of people's very active lives. To increase the joy of Shabbat and encourage more family time, service times have been shortened without sacrificing any of the spirit of Shabbat. Along

with a monthly adult-oriented "Happy Hour" Kabbalat Shabbat service and the addition of Kabbalat Shabbat services at members' homes, Beth Am will innovate to make Shabbat service attendance even more enjoyable and fulfilling. In addition, a new rabbi will soon guide the lay leadership as the search for a new spiritual leader who supports innovation and creativity in

the synagogue moves into high gear.

The Religious School at Beth Am will also see significant changes that will enhance the quality education that the congregation's students have received for more than 40 years. Beth Am has been successfully meeting the needs of our special education students through a self-contained class, leading to bar/bat mitzvah, taught by a certified special education teacher. The upcoming school year will also include a specialized curriculum for those students requiring an accelerated curriculum leading to b'nai mitzvah. New to the school will be the addition of virtual classes for parents who have difficulty getting their children to school

during the week. Education Director Nina Fine is also expanding the Sunday Hebrew School schedules with emphasis on making Sunday School a joyous experience for all children.

Beth Am's social programming continues to draw the interest of its membership and friends in the community with the intent of expanding community-wide programming. In addition to the outreach provided by our Mitzvah Brigade, a free mahjong class is inviting multi-faith participation. As an offshoot of this class, a mahjong group meets weekly with residents at Brookdale Island Lake to ensure that they always have a foursome. The "Pages and Pastries" Book Club offers an opportunity to share in a

lively discussion, enjoy dinner or a nosh and be a part of additional outings. Young Jewish adults are the focus for Havdalah parties planned for the fall.

With the approach of the High Holidays, the goal of Beth Am is to bring the congregational family and the Jewish community together to provide spiritually uplifting opportunities in the New Year. With respect for tradition and a focus on the future, Beth Am will continue to be a destination for Jewish prayer, learning and spiritual fulfillment for many years to come. Additional information on Congregation Beth Am can be found at [www.CongBethAm.org](http://www.CongBethAm.org) and on Facebook at Congregation Beth Am Longwood Florida.



## Fool Us once... (Warning, spoiler alert!)

Our favorite hometown magician, Kostya Kimlat, was once again on Penn & Teller's Fool Us television show on Monday evening, July 16.

Did he fool them once again?

Kimlat did a card trick that involved catching a selected playing card while the cards are falling down in a cascade that magicians call a "dribble." He told the Fool Us audience that he has been practicing this trick for 17 years.

"It's the hardest trick I do. And I wanted to do it one time when it mattered most, so that I would never have to do it again," he said in an email to his friends and fans.

But alas, Kimlat did not fool Penn & Teller the second time around. Penn acknowledged that Kimlat is so quick and precise that his slight of hand is impeccable.

Still, this viewer wonders, "how did he do that?"



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## Shabbat shalom!

Gary Becker is no newcomer to Orlando or the Jewish community. Fortunately for the residents at Village on the Green, Becker has been leading the monthly Shabbat program for the past several months.

Beginning with candle lighting, kiddish and a bit of shmoozing Becker leads the intimate group of Shabbat friends with traditional songs and prayers. Jewish Pavilion services 70 different senior living communities throughout Orlando. Village on the Green is one of many communities where a Shabbat program is led by dedicated volunteers.



Billie, Gary and Lillian light the Shabbat candles.

The residents are welcoming and appreciative of the program and the friendship of Becker and all the volunteers.

## Kosher agency says it can no longer vouch for Starbucks stores

(JTA)—Kosher observers who pick up their coffee at Starbucks may need to look elsewhere for their caffeine fix.

A kosher-certifying agency said it can no longer vouch for the kosher status of many beverages served by the coffee giant. The Star-K agency this week said it was ending a program under which it deemed many Starbucks products permissible without actually certifying them as kosher.

Plenty of kosher consumers aren't taking the news lying down: As of Thursday afternoon, more than 7,000 have signed a change.org petition calling to "Make Starbucks Kosher Again."

Star-K for years has kept a list of the drinks prepared at Starbucks that it called "kosher friendly." The stores were not under the certifying agency's supervision, but Star-K regularly checked in



with the company to determine which items were kosher friendly—that is, contained no objectionable ingredients. In recent years, even Frappuccinos were considered OK for kosher observers.

But several years ago, Starbucks began selling sandwiches, including some made with bacon and non-kosher cheese. That brought up kosher issues, like whether the utensils used to make the coffee were washed with utensils that had been used with non-kosher items in the store.

Nevertheless, Star-K has posted a new list of Starbucks drinks that can be considered acceptable for kosher observers. They include cafe Americano, espresso, iced caramel brulee latte and nitro cold brew served in paper cups. Exceptions are also made for drinkers who are traveling (in other words, "when no other viable option is readily available") or at stores that don't serve meat or cheese items.

But the petition signers are looking for more.

Under the reasons for signing, one person wrote: "For a company that closed down all their stores for 8 hours for sensitivity training when people want to use their bathrooms without making a purchase they can at least show a little sensitivity to Orthodox Jews who would like to be paying customers!"

## U of Oregon Hillel sign vandalized with pro-Palestinian message and obscenities

(JTA)—A welcome sign at the Hillel at University of Oregon was defaced with a pro-Palestinian message and obscenities.

The vandalism at the building on the campus in Eugene was discovered Friday.

The Hillel posted a photo of the sign in the parking lot on Facebook. One message read: "Free Palestine you f\*\*\*s."

No other damage or graffiti was discovered on or around

the building, according to the organization. Two other Jewish groups on campus were left untouched.

In a message to the campus Jewish community Kevin Marbury, a university vice president, said campus police were working with the Eugene Police Department on the investigation.

"Anti-Semitism and other forms of hate have no place at the University of Oregon,"

Marbury wrote. "We condemn this as an unacceptable violation of our university values."

In May, the university's student government voted to endorse the Boycott, Divestment and Sanctions movement against Israel. The legislation was sponsored by the campus group Students United for Palestinian Equal Rights and endorsed by at least 30 other campus student groups.

# We went to the border to support our friends—our disagreements were for another time

By David Hoffman

(JTA)—Ronald Reagan is reported to have said, “The person who agrees with you 80 percent of the time is a friend and an ally—not a 20 percent traitor.”

There is much wisdom in this sentiment, but the realities of alliance building in the current political environment raise complicated questions for many people: What happens when the balance shifts and the percentage representing agreement goes south of 80 percent? And what happens when one of the issues that constitute the 20 percent of disagreement is foundational to one’s identity?

How much disagreement can be overlooked before working together becomes impossible?

I found myself thinking about these questions on a

flight to San Diego earlier this month. I was traveling with a group of Jewish religious leaders mobilized by T’ruah to participate in a series of actions initiated by the national “Latinx” group Mijente. We went to demonstrate our opposition to the president’s border policies, to protest the xenophobic rhetoric too often used in national conversations about immigration—and make a statement of our moral and religious beliefs.

Different from many of the protests I’ve been to in New York City, this action was organized and led by the Latinx and Chicax communities most impacted by the immigration policies. I, along with other Jewish leaders, was there as a guest, stepping up in solidarity and as a witness to a moral crisis, but not occupying a central leadership role.

The question of what it

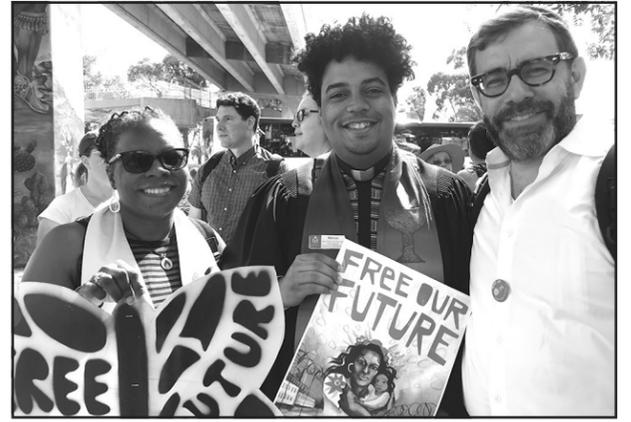
means to be an ally arose for me at several moments during the action, when Mijente’s leaders spoke words that I simply disagreed with or even offended me. The platform for the march included a call to abolish ICE, the U.S. Immigration and Customs Enforcement agency—a policy stance that I believe is misguided.

Part of the power of Mijente is that its leadership is broad and less hierarchical, so we heard from many speakers. One leader praised us for showing up and “supporting the young kids throwing rocks at all borders”—conjuring up images of Palestinian youth throwing rocks at Israeli soldiers. Those words hurt my heart. Gaza, Ferguson and Texas were invoked in the same sentence, establishing facile moral equivalencies among clashes in Israel, a police shooting in Missouri and the

separation of families at the U.S. border. Others described borders, fences and police departments as inherently immoral and imperialistic—again, not a position I accept.

As I listened to the speakers, I found it more helpful not to conceive of the words as policy statements. I was hearing how people who live very different lives than I do experience the world. And sometimes even policy statements express emotions and experiences that deserve to be heard. I like to think that our group of rabbis and cantors transcended any particular policy. I decided neither to agree nor disagree. For this moment, in the context of this protest, these were unhelpful binaries. I was standing there as an ally with a group of people who were suffering, not signing on to the particular policies they promoted. I hoped my presence communicated that they were not alone.

This does not mean that all speech would have been acceptable. And this does not mean that in other venues and at other times we should not debate ideas and policies. It does mean that there are moments in life when focusing on our shared humanity, and the suffering of another human being, must come first. When we see the world exclusively in categories of “friend” or “traitor,” we risk making ourselves blind to real suffering and missing an



JTS Communications

Rabbi David Hoffman of the Jewish Theological Seminary, right, and other participants at a San Diego rally protesting the Trump administration’s immigration policies organized by the grassroots group Mijente, July 2, 2018.

opportunity to build foundations for a real transformative exchange of ideas.

On the flight back to New York I thought about my experience. Despite those uncomfortable moments it was an honor to be a participant in the action. It was beyond moving to see undocumented immigrants protesting on the streets of San Diego, taking an enormous risk to publicly affirm their right to live without fear and threat. It was critical to show Latinx communities, who do not have a history of deep relationships with Jewish communities, that we stood with them. It was an honor to walk with other faith communities for these causes. But at moments it was complicated.

The U.S.-Mexico border

was only one of the fault lines I encountered. Where do I draw my boundaries? Where does the Jewish community draw its lines? Sometimes it’s constructive to remember that “friend” and “traitor” are not the only ways to frame a conversation. Sometimes it is preferable to make the definition of one’s friend or foe just a little bit more porous to allow the humanity to come through.

Rabbi David Hoffman is vice chancellor and chief advancement officer at the Jewish Theological Seminary.

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of JTA or its parent company, 70 Faces Media.

## Emmys 2018 Jewish nominees

(JTA)—“The Marvelous Mrs. Maisel” and Sarah Silverman’s new late-night show earned Emmy nominations on Thursday.

“Maisel,” Amazon Studios’ popular series set in a very Jewish 1950s New York neighborhood, was nominated for best comedy series. Rachel Brosnahan, its non-Jewish star, was nominated for best lead actress in a comedy series for her performance as the Jewish housewife-turned-comedian Midge Maisel.

Silverman’s “I Love You, America,” in which the Jewish comedian mashes a nontraditional talk show format with videos of her interviewing Americans across the country, got a nod in the variety sketch series category.

Notably missing from the list of nominees is Roseanne

Barr, whose successful sitcom reboot was cut short after a racist tweet controversy.

The most self-aware Emmy hopeful, Megan Amram’s “An Emmy for Megan,” achieved its goal with a nomination in the short form comedy or drama category. The Jewish writer has worked on shows such as “The Simpsons,” “Parks and Recreation” and “The Good Place.”

Tiffany Haddish, who is black and Jewish, was nominated for best comedy guest actress for her performance in an episode of “Saturday Night Live.”

Some other familiar names and shows made the list: Tracee Ellis-Ross, up for best lead actress in a comedy series for her performance in “Black-ish”; Pamela Adlon, for best lead actress in

a comedy series for “Better Things”; Evan Rachel Wood (whose mother converted to Judaism), for best lead actress in a drama series for “Westworld”; and “Curb Your Enthusiasm,” Larry David’s endlessy Jewy HBO show, for best comedy series.

In the best drama series category, there’s a decent chance the award goes to a show written by someone Jewish. “Game of Thrones,” written by the Jewish duo of David Benioff and D.B. Weiss, and “The Americans,” the recently finished and acclaimed spy series created by Joe Weisberg, are competing against a couple of other heavyweights: Netflix’s “The Crown” and Hulu’s “The Handmaid’s Tale.”

The 70th Primetime Emmy Awards presentation will be on Sept. 17, 2018.

## French Jewish family told to remove mezuzah outside apartment

By Cnaan Liphshiz

(JTA)—The company that manages an apartment complex in France has ordered a Jewish family to remove a mezuzah from the doorframe.

The Foncière Bergé Corp. cited its regulations last week in a letter to the Saada family in Montpellier, in southern France, according to what appears to be a copy published on Twitter.

During a July 5 inspection

of the company’s real estate, “a mezuzah was encountered on your doorframe,” Fabienne Nourigat of its rental department wrote to the family in a letter dated July 6. “We remind you that no personal object may be presented in public areas and request you move the mezuzah inside your accommodation. Thank you for your understanding.”

The Eretz news website pointed out that apartments in the same building have

doormats on the external side of the door and the occupants have not been requested to remove them.

Jewish religious law and customs require that mezuzahs be affixed to doorframes on the portal’s external side, according to Rabbi Shmuel Shapira of the Israel-based Tzohar Orthodox rabbinical group and others.

Foncière Bergé did not immediately respond to JTA’s request for comment on the situation nor to Eretz.

## Germany increases funding for Holocaust survivors by \$88 million

(JTA)—Germany has agreed to increase its funding for social welfare services for Holocaust survivors by \$88 million.

The Conference on Jewish Material Claims Against Germany in its announcement Tuesday said the increase brings global allocations by Germany for 2019 to \$564 million.

The Claims Conference and representatives of the

German government negotiated the increase in Washington, D.C. During the negotiations, the German officials were taken on a tour of the U.S. Holocaust Memorial Museum and heard from survivors about their personal experiences.

“The significant increase for social welfare services secured by our negotiating team will lead to more home care, food support, medicine

and transportation services for Jewish Holocaust survivors around the world,” said Claims Conference President Julius Berman.

Also as a result of the negotiations, 55,000 Holocaust survivors in Central and Eastern Europe will see an increase in pensions and more child survivors who were living in hiding or under a false identity will be eligible to receive payments.



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# Another step to the left for Democrats

By Jonathan S. Tobin

(JNS)—Alexandria Ocasio-Cortez isn't on her way to Congress because of her hostility to the State of Israel. The upset victory of a Democratic Socialist over one of the highest ranking Democrats in Congress, as well as the boss of the party in New York City's Queens County, did not hinge on her declaring that Israel was perpetrating a "massacre" in Gaza and her call for members of the party to join in denouncing the Jewish state.

She beat Rep. Joe Crowley for a number of sound political reasons, including the demographics of a district with an overwhelmingly minority population and the way the Democratic base—the people who turn out to vote in primaries—is shifting hard left. Ocasio-Cortez ran on an essentially Socialist platform of Medicare for all and a federal jobs guarantee, as well as for the abolition of the Immigration and Customs Enforcement agency, which means open borders.

These stands were irresistible to outer borough Democrats, who were already ready to embrace the idea of replacing a conventional, middle-aged, white male career politician with a charismatic young Hispanic woman. But though her race may have helped, the fact is, she did even better in portions of her district like Astoria with younger white voters than she did in Hispanic or African-American neighborhoods.

Ocasio-Cortez's victory is one more indication of how Democrats are changing, and anti-Israel sentiments are—as she boasted in an interview with Glenn Greenwald—no hindrance in gaining the support of Democrats, including many Jews these days.

What's driving this trend?

Put it down to the way every aspect of American politics has become radicalized in the age of Trump. Republicans are prepared to tolerate U.S. President Donald Trump's egregious statements and tweets in exchange for conservative policies and judges. But they

also like him because they see him as willing to fight the left without being constrained by notions of fair play or civility.

At the same time, Democrats seem to think that the only rational response to Trump is to get behind radicals who also won't pull their punches or behave in a civil manner while conducting a fight to the death against the GOP.

Both sides claim that their opponents started it, but that's a non-issue. Just as establishment Republicans didn't understand that a Trump win was what their base wanted, so, too, are conventional Democrats being swept away by the desire of their grassroots for extremists. The end result is the transformation of both parties into outlets for populists and ideological absolutists. But one of the casualties may also ultimately be bipartisan consensus in favor of Israel.

As polls have continually shown, the vast majority of Americans are enthusiastic supporters of Israel. But the partisan divide on the issue is growing. Republicans are lockstep backers of the Jewish state, while Democrats remain divided. And the trend among Democrats is heading in the wrong direction. It's clear that people like Ocasio-Cortez are the future of the party, and stereotypical establishment types like Crowley, who have always been reliable backers of Israel, are its past.

Democrats have complained loudly about the way some radical-right anti-Semites have infiltrated Republican ranks this year. Holocaust-denier Arthur Jones won the GOP nomination for Congress in an overwhelming African-American Illinois district where the party of Lincoln barely exists anymore. Paul Nehlen, another alt-right anti-Semite, is conducting a futile effort to replace House Speaker Paul Ryan in Wisconsin. Patrick Little, a California Jew-hater, also made some noise when running unsuccessfully for a chance to represent the GOP against the re-election bid of longtime Sen. Dianne Feinstein.

Then there is Virginia GOP Senate candidate Corey Stewart, who has flirted with extremists, but who now says he opposes them as he heads towards a likely defeat in November.

But all of these people, with the prominent exception of Stewart, are marginal and reviled by the entirety of the Republican Party—up to and including Breitbart.com. That's not the case for Democrats opposed to Israel.

In Virginia, Leslie Cockburn, co-author of an anti-Israel conspiracy screed, is not only being helped by national Democrats, she's actually been given a decent chance to win the Charlottesville district currently held by a Republican.

In Minnesota, a virulent critic of Israel and former Louis Farrakhan supporter, like Rep. Keith Ellison, is expected to be replaced by fellow Democrat Ilhan Omar, who has referred in the past to Israel as having "hypnotized the world" into ignoring "the evil doings" of the Jewish state.

The trouble is that anti-Israel types like Ocasio-Cortez aren't merely getting nominations that are guarantees of victory in November. They're also treated like rock stars by the liberal media.

While Hillary Clinton and her mainstream Democratic backers held off Vermont Sen. Bernie Sanders' challenge in the 2016 primaries and at the party's convention that year, all of the enthusiasm in the party now resides with its left-wing, which is leading the "resistance" to Trump and which also is hostile to Israel.

But the problem goes deeper than that. In an atmosphere in which even sensible moderate Democrats are ready to tolerate incivility and harassment of administration figures, the ardent support for Israel on the part of Trump and Republicans (which is required not only by the government of Prime Minister Netanyahu, but also by the

Tobin on page 15A



## Everywhere

**Ideology—Wrong standard for Supreme Court confirmation hearings**

By Mel Pearlman

The announced retirement of Supreme Court Justice Anthony M. Kennedy and the current process to appoint and confirm his successor, will further politicize the judicial branch of government if ideology is a primary factor in the confirmation hearings.

This would be contrary to the intent of the founders of our nation who sought to create an independent judicial and nonpolitical buffer between the executive and legislative branches, as the third branch of government. The creation of this judicial buffer was to resolve disputes between and among states and to judicially resolve controversial national issues that would arise in the young republic.

The founders understood that if these disputed national issues were left undecided under the Constitution and the ever developing body of constitutional law, it would create the type of political paralysis and disunity existent today in America and in Congress, where a long running ideological battle has made it more difficult for members of Congress to cross the aisle than it was for George Washington to cross the Delaware.

The American Jewish community, along with many other Americans, have fallen into this ideological trap, simplistically defining each serious issue facing our country as having one truth and no other; and the only correct solution can be found in an uncompromising attitude of winner take all. Compromise has become a "politically incorrect" position.

Rather than focusing on the nominee's character, judicial integrity, temperament, constitutional scholarship and impartiality, the battle is on to confirm or reject the nominee on ideological grounds, in order to assure predictability of outcomes on pending and future cases that come before the court.

Predictability of judicial outcomes is contrary to every sense of impartiality, due process and equal protection under the law. Appointments to the Supreme Court are lifetime appointments. It is therefore imperative that judicial and constitutional scholars of utmost integrity and impartiality, not influenced by personal ideology, be confirmed by the Senate.

Only then will the public be assured that the Justices will be able to objectively deal with pending and unforeseen future issues that are sure to come before the Court during their long tenure.

This is the only way to assure that all matters that are decided by the Supreme Court are decided solely on the factual record in the lower court, are consistent with applicable and constitutionally valid statutes, judicial precedent, and most importantly, the fundamental law of the U.S. flowing from the words of the Constitution itself.

Our country is large and diverse with complex social, economic and political dynamics changing on a continuous basis. Carrying the ideological battle into the Supreme Court confirmation process is counterproductive to solving our nation's problems; has led to polarization of our body politic in all three branches of our government, has destroyed trust in our public institutions, lessened respect for judicial opinions and is undermining confidence in our ability to govern ourselves in a democratic way.

This is a very dangerous condition which threatens the general welfare and domestic tranquility of the nation, and which makes less secure the Blessings of Liberty to all of us and our posterity, the very principles on which our Constitution was established.

*If you wish to comment or respond to any of the contents herein you can reach me at melpearlman322@gmail.com. Please do so in a rational, thoughtful, respectful and civil manner. If you wish to respond by ranting and raving, please go into your bathroom, lock the door and shout your brains out.*

*Mel Pearlman has been practicing law in Central Florida for the past 45 years. He has served as president of the Jewish Federation of Greater Orlando; on the District VII Mental Health Board, as Special Prosecutor for the City of Winter Park, Florida; and on the Board of Directors of the Central Florida Research and Development Authority. He was a charter member of the Board of Directors and served as the first Vice President of the Holocaust Memorial Resource and Education Center of Central Florida, as well as its first pro-bono legal counsel.*

## The terrorists whose names must not be mentioned

By Stephen M. Flatow

(JNS)—Sirhan Sirhan, the assassin of Robert F. Kennedy, is one of the best-known killers in American history. Yet two major television networks recently broadcast segments about the Kennedy assassination without mentioning his name at all. What gives?

On June 5, 1968, Sirhan, a Palestinian Arab with Jordanian citizenship, shot the senator four times at point-blank range in a Los Angeles hotel. There has never been any dispute regarding Sirhan's motive. In multiple interviews afterwards, he said he did it because Kennedy was pro-Israel.

The recent 50th anniversary of the assassination sparked much discussion about it in the news media. Around the same time, CNN broadcast a major four-part series called "1968: The Year That Changed America." A large portion of it was devoted to that year's presidential race, including Kennedy's campaign for the Democratic nomination. There was a segment of several minutes about the assassination.

Incredibly, the CNN narrator never mentioned Sirhan Sirhan's name or the reason that Kennedy was murdered. The segment portrayed the killing as if it was just part of the general turmoil in America that year, which included Vietnam War protests, racial tensions and the assassination of the Rev. Martin Luther King Jr. Dr. King's murderer, James Earl Ray, was mentioned by name.

On July 4, the popular MSNBC program "Morning Joe" featured a special five-minute segment, narrated by veteran anchor Tom Brokaw, about the Kennedy assassination (hooked to the 50th anniversary). Once again, amazingly, there was no mention of Sirhan or the reason that he murdered RFK.

To me, the explanation is obvious. Some mainstream U.S. news media outlets are by now so profoundly sympathetic to the Palestinian cause that they will go out of their way to avoid mentioning anything that makes the Palestinians look bad.

And there's nothing that makes the Palestinian cause look as bad as the fact that a Palestinian Arab murdered one of the most popular political figures in modern American history.

Many of us who were adults in the 1960s look back wistfully and try to imagine how different America would have been if Bobby

Kennedy had won the Democratic nomination. He almost certainly would have beaten Richard Nixon in the November election and become president.

And that means that U.S. involvement in Vietnam would have ended much sooner. Nixon never would have been president, and Spiro Agnew never would have been vice president. There would have been no Watergate. Race relations likely would have followed a very different trajectory. All of that went up in the smoke of a Palestinian's gun.

Reminding the American public who killed RFK, and why, raises questions about the legitimacy of the entire Palestinian cause, as it reminds us of the cruelty and barbarism of those who represent it.

Not only that, but it means asking some uncomfortable questions about why Sirhan is regarded a hero among the Palestinians. During his trial, The Los Angeles Times reported that the PLO distributed posters throughout Beirut with a photo of Sirhan, a drawing of a Palestinian with a rifle and the headline: "Sirhan Bishara Sirhan: a Commando, Not an Assassin."

Yes, that's the same PLO that the United Nations, the news media and the State Department keep telling us is moderate and reasonable, and gave up terrorism. If so, why does the PLO consider terrorists like Sirhan to be heroes? And why have so many sympathetic articles about Sirhan appeared in the Palestinian press? Those are not the kinds of questions that CNN or "Morning Joe" want to talk about.

At least 144 American citizens have been murdered by Palestinian Arabs since the 1960s. Robert F. Kennedy was the first.

Successive U.S. administrations have refused to demand that the Palestinian Authority hand over the killers for prosecution, and major news media outlets have consistently refused to treat it as a serious issue or even ask Palestinian spokesmen about it. That's because keeping Sirhan Sirhan and other Palestinian killers of Americans out of the spotlight is also a way to keep promoting the Palestinian cause.

*Stephen M. Flatow, a vice president of the Religious Zionists of America, is an attorney in New Jersey and the father of Alisa Flatow, who was murdered in an Iranian-sponsored Palestinian terrorist attack in 1995.*

THE VIEWS EXPRESSED ON THIS PAGE ARE NOT NECESSARILY THE VIEWS OF HERITAGE MANAGEMENT.

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# Denmark confronts Islamism and integration

By Ben Cohen

(JNS)—Imam Mundhir Abdallah is a good example of the dilemmas that have confronted politicians in Denmark in their response to Islamist extremism among the country's 300,000 Muslims, the large majority of whom are first- or second-generation immigrants.

In May 2017, the Danish Jewish community filed a complaint against Imam Abdallah for a sermon he delivered two months previously, in which he implored faithful Muslims to kill the Jews on "Judgement Day" and urged the "liberation" of the Al-Aqsa Mosque in Jerusalem from "the filth of the Zionists."

The Danish authorities were aware of Imam Abdallah's extremist beliefs and associations for at least two years before that. In February 2015, a man named Omar al-

Hussein attended Abdallah's mosque in the Copenhagen suburb of Nørrebro; two days later, al-Hussein embarked on an armed terror rampage in the Danish capital, gunning down a Jewish security volunteer, Dan Uzan, at Copenhagen's main synagogue before being shot himself by police. So when audio of Abdallah's Jew-baiting sermon of 2017 surfaced, the reaction against him was forceful—and not solely from the Jewish community.

Speaking for the government, the minister of immigration and integration, Inger Støjberg, denounced Abdallah's words as "horrible, anti-democratic and abominable." Columnist Tarek Ziad Hussein wrote frankly in the newspaper Politiken, "it is with a heavy heart that I must admit that we in Muslim circles have serious problems with anti-Semitism." Address-

ing the core of the matter—and this in a country famous for being the only nation to resist the Nazi deportation of its 7,200 Jews during World War II—Hussein asserted against the anti-Semites that "Danish Jews have the right to be treated equally, regardless of their political views [on Israel]."

There are between 7,000 and 9,000 Jews in Denmark. Even when compared with other small Jewish communities elsewhere in Europe, Jewish Danes constitute a tiny fragment—some 0.16 percent—of the overall population of 5.5 million. And yet for much of this decade, they have endured anti-Semitic attacks and abuse wildly out of proportion to their numbers.

Most of that hostility comes from the Muslim community. Surveys conducted in Denmark during the last decade show that Muslims

are much more likely to hold anti-Semitic beliefs, with one poll demonstrating that 75 percent agree with statements such as "Jews incite war and blame others," and "Jews want to dominate everything." Yet levels of anti-Semitism among the wider population are relatively low, with an ADL survey of 2015 revealing that 9 percent of Danes hold anti-Semitic views, as against 29 percent of Spain's population and 37 percent of France's.

In Denmark, as elsewhere in Europe, the rise of anti-Semitism among Muslim communities is closely connected to other alarming trends, most obviously terrorism. Along with Copenhagen, Brussels and Toulouse are two other cities that have witnessed terrorist attacks on Jewish targets in recent years. After the week of terror in Paris in January 2015, which began with a terror

operation against the satirical magazine Charlie Hebdo and ended in a murderous, hostage-taking siege at a kosher supermarket, Europeans were faced, in sledgehammer fashion, with the realization that the rise in anti-Semitism and anti-Jewish fervor can result in targeted attacks on the general population as well.

Many European countries have now introduced extensive civic-education programs for immigrants, but it is the ambitious pending legislation in Denmark that has led to a wave of concern about racism and discrimination. In part, that's because of the unique conditions that prevail there.

New welfare benefits laws passed at the end of the 1990s effectively froze immigrant populations in the urban neighborhoods where they originally settled, by assigning them to a specific municipality in order to receive their welfare

payments. As of 2013, these 25 areas—where crime, unemployment and dependency on state benefits are primary features of daily life—are known officially as "ghettos."

Understandably, the use of the word "ghetto" has been widely criticized as deeply insensitive and does the government no favors in persuading its critics that its new policies are not driven by racism. But the policies in themselves, assembled in a plan to break up the ghettos by 2030, should be welcomed by anyone who has observed the havoc and insecurity wrought in Europe by Islamist extremism, as well as anyone concerned that the dunderheads of the far-right will capitalize on this state of affairs, as they have been.

Included in the proposed legislation is mandatory instruction in "Danish values"

Denmark on page 15A

# Birthright protestors are accomplices in Palestinian Authority and Hamas inhumanity

By Bradley Martin

(JNS)—In a now-viral video, five American girls staged a walkout on the final day of their trip to Israel courtesy of Birthright, a not-for-profit educational organization that sponsors free 10-day heritage trips to Israel for young adults of Jewish heritage.

The protest was organized by the anti-Israel organization IfNotNow, which seeks to end American Jewish support for Israel and has been widely criticized for refusing to even engage in dialogue with those it slams in the Jewish community.

The protestors accuse Birthright of hiding what they claim to be Israeli oppression against Palestinian Arabs. IfNotNow is on record that publicity is its main goal. "It's

a big deal for us to be leaving the trip, but that's also why we decided to do it," said one of the girls who staged the walkout.

It is shameful that this publicity stunt was staged the same week when two female Palestinian journalists were beaten by Palestinian Authority police officers. The women were violently assaulted while covering Palestinian demonstrations, calling on P.A. leader Mahmoud Abbas to lift the economic sanctions he imposed last year on the Gaza Strip.

"The truth is that the Palestinian Authority is a body that has long been functioning as a dictatorship that suppresses freedom of speech and imposes a reign of terror and intimidation on Palestinian journalists and

critics," writes Palestinian scholar and human-rights activist Bassam Tawil.

Sadly, the subjugation of women and journalists is a regular occurrence in the Palestinian-controlled territories. According to a 2016 report brought to light by Israeli-Arab award-winning journalist Khaled Abu Toameh, an estimated 36 Palestinian women have fallen victim to sexual exploitation by Palestinian officials. In recent years, at least 13 female Palestinian journalists in the Gaza Strip were victims of sexual assault.

This is a consequence of Palestinian law granting officials immunity from being prosecuted for sex crimes. Laws do not even confront the issue of sexual assault in the P.A., while connections

with the Hamas terror group ensure that these criminals will be kept in positions of power and out of jail.

Palestinian women are often excluded from the public sphere, as exemplified during the latest Palestinian municipal elections. Rather than referring to female candidates by name and publishing their pictures, electoral lists use the terms "the wife of" or "sister of." However, when Palestinian women carry out attacks against Israeli civilians, Palestinian society glorifies them as heroines, plastering their photos across billboards for all to see.

In other words, for Palestinian women to get any sort of recognition in the public space, resorting to terrorism is often the only way.

These human-rights abus-

es—treating women like family pets and thwarting free speech—will certainly be missing from the IfNotNow trip to the Palestinian territories. IfNotNow claims they want oppression exposed. But they conveniently ignore the inhumanity of the P.A. and Hamas.

How can any of this be a "big deal" when compared to the trials and tribulations of those five privileged American girls? Especially when there are literally dozens of trips for them to choose from. Whether you are religious, LGBT, vegan, special needs or want a program that interacts more with Israeli Arabs and Palestinians, participants are encouraged to choose a trip that caters to their interests.

Birthright participants also have the option of extending

their return flight for up to three months after the program has concluded. If those girls were still not satisfied with their options, they could have easily participated in any other program of their choice after the initial Birthright itinerary had concluded.

This walkout had nothing to do with concern for human rights. When compared to the horrendous record of the Palestinian leadership against women and the journalists who speak truth to power, these spoiled American ingrates whining about a free vacation is nothing but narcissism.

Bradley Martin is a senior fellow with the news and public policy group Haym Salomon Center and deputy editor for the Canadian Institute for Jewish Research.

## Letters To The Editor

We are a diverse community and we welcome your letters and viewpoints. The views and opinions expressed in the opinion pieces and letters published in *The Heritage* are the views of the authors, and do not necessarily reflect the views and opinions of *The Heritage Florida Jewish News* or its staff. *The Heritage* reserves the right to edit letters for clarity, content, and accuracy. And respectful of *lashon hara*, we will not print derogatory statements against any individual.

Please limit letters to 250 words. Send letters to P.O. Box 300742, Fern Park, FL 32730. Or e-mail to [news@orlandoheritage.com](mailto:news@orlandoheritage.com).

## The golden calf of the Democratic party

Dear Editor:

Sometimes we need to go backwards in our history and time in order to proceed so that we may obtain a clearer understanding of the total chaos and disorder of this present day in America.

Our country is divided. We are no longer a 'People of One Nation Under G-d with Liberty and Justice for All' but we have emerged into two separate divided parties and peoples. Danger. We are being dragged into following a golden calf!

It appears Democratic values demand total abandonment of all past biblically

founded principles such as law and order, justice, sound judgment, understanding, respect and wisdom and are furiously looking for ways to 'get at them' the Republican party, at all costs, thereby resorting to anarchy, violence, stalking and outright unreasonable actions and thought processes.

The Republican party on the other hand appears to be desperately holding onto righteousness, law and order, sound values, direction and G-d given principles! Did it ever occur to people that as in the days of Moses, many of the Israelites did not want Moses for their leader?

He was a former prince of Egypt. Moses did not appoint himself but was chosen by G-d to lead Israel through the wilderness. After Moses came down from the mountain with the Ten Commandments, the people rebelled against him and built a golden calf and said No! We will do it our way! This is what is going on in America today! We have out and out anarchy, rebellion and intolerance for this presently elected Administration and have emerged into mob mentality and rage against our president!

Great. Is this what 'We the People' signed up for? I don't think so.

I truly believe we ALL need a Bible lesson to see the truths that are unfolding before us today in this divided land. Many today want to stand in the president's shoes and give their undiluted opinions of how America should be run (i.e., the immigration system).

Did it ever occur to the Democrats that our president could have been chosen by G-d for such a time as this? Well, you may say, NO WAY! Because we have strayed so far away from decency, law and order in this beautiful land called America, it is clear that the democratic party have become a hysterical

mob so filled with their party's disappointment and denunciation of this sitting president that many democrats are currently recklessly resorting to every evil trick in the book to get around having to come to any agreement with this Administration.

The open disrespect for our president then defies all reasoning. Instead of supporting him and taking a trusting 'let's see' attitude, we want to lynch everyone around that disagrees with our political persuasion. One columnist

has even written as a footnote: 'If you wish to respond by ranting and raving, please go into your bathroom, lock the door and shout your brains out'. Is that because you already know you are standing on my foot and breathing fire and brimstone up my nose?

When people leave the path of sound understanding, justice, mercy, tolerance, and laws we then dissolve into muddied water and can no longer see our way clearly. There are too many issues dividing this country right

at this present day in time. We must trust that our current leadership through G-d is the right president for this time and season. It is not only the Administration's decisions that divide us but the way we have pulled back from following the tried and true pathway. If we truly want a decent country with a righteous president and 'Justice and Mercy for all' we need to get on our faces and pray to G-d before it is too late!

Sylvia Pagano  
Winter Springs



# What's Happening

A COMPREHENSIVE COMMUNITY CALENDAR

LIGHT SHABBAT CANDLES AT

JULY 20  
8:04 p.m.  
JULY 27  
8:01 p.m.

For inclusion in the What's Happening Calendar, copy must be sent on separate sheet and clearly marked for Calendar. Submit copy via: e-mail (news@orlandoheritage.com); mail (P.O. Box 300742, Fern Park, FL 32730-0742); fax (407-831-0507); or drop it by the office (207 O'Brien Rd., Ste. 101, Fern Park) Deadline is Wednesday noon, 10 days prior to publication.

**MORNING AND EVENING MINYANS (Call synagogue to confirm time.)**

Chabad of South Orlando—Monday - Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m., 407-354-3660.  
 Congregation Ahavas Yisrael—Monday - Friday, 7:30 a.m.; Saturday, 9:30 a.m.; Sunday, 9 a.m., 407-644-2500.  
 Congregation Chabad Lubavitch of Greater Daytona—Monday, 8 a.m.; Thursday, 8 a.m., 904-672-9300.  
 Congregation Ohev Shalom—Sunday, 9 a.m., 407-298-4650.  
 GOBOR Community Minyan at Jewish Academy of Orlando—Monday—Friday, 7:45 a.m.—8:30 a.m.  
 Temple Israel—Sunday, 9 a.m., 407-647-3055.

**FRIDAY, JULY 20**

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

**SATURDAY, JULY 21**

Torah Portion—Parashat Devarim Deuteronomy 1:1 - 3:22; Haftarah: Isaiah 1:1-27.

**MONDAY, JULY 23**

Israeli Folk Dancing—7:30-8:15 p.m. instruction, 8:15-10 p.m., requests. Cost: Free for JCC members, \$5 nonmembers. Info: 407-645-5933.  
 Congregation Beth Am—Mommy and Me class with Cantor Nina Fine, 10 a.m.-11:30 a.m. \$7 per family; free for CBA members Info: 407-862-3505.

**TUESDAY, JULY 24**

JOIN Orlando—Torah Tuesdays, 7:30 p.m. No charge. More information email rabbig@joinorlando.org.

**WEDNESDAY, JULY 25**

Temple Israel—Lunch & Learn with Rabbi Neely, noon—1 p.m. A parashat discussion class. Open to the public, no RSVP needed. Info: 407-647-3055.  
 SPARK—Lunch and Learn, 12:30 p.m. Join Jewish women and explore the relevance of the weekly Torah portion within modern-day life, with free lunch at 954 S. Orlando Ave., Winter Park. Info: Sarah Gittleson at sgittleson@joinorlando.org.

**FRIDAY, JULY 27**

Ahavas Yisrael—Kabbalat, 30 minutes before sundown.

# Weddings are lovely, but it's the marriage that matters

By Cindy Cher

CHICAGO (JTA)—My sister was married on a beautiful summer day many years ago.

Those of us in the wedding party took pictures in a garden before the ceremony. As maid of honor, one of my duties was to hold up the train of her dress so it wouldn't drag through the dirt. But there was a lot of dirt, and the dress was soiled despite my best efforts. She couldn't see the grime, but her bridesmaids could, so I silently made eyes conveying my distress over the maid-of-honor fail.

I can't keep a secret from my sister. So a minute later, nearly in tears, I blurted out, "Um, look at your dress," pointing to the gray smudges on the bottom edge of the gown.

"Eh, oh well," my super un-diva-like sister replied with a shrug. "We're still getting married." She recognized that petty wedding details just didn't matter.

All these years later, despite the garden mishap, they're happily married with a brood of beautiful sons.

In American culture and the Jewish community, too, we get caught up in weddings.

We pour ridiculous sums of money into them—the average price tag for a wedding rose to a record \$35,329 in 2016, according to The Knot.

But more than that one big day, it's all the days after the wedding that count—it's really about the marriage.

Torah teaches us about the origins of (what we now call) marriage in another more famous garden—the Garden of Eden. For that's where God saw that "it is not good for man to be alone" (Genesis 2:18) and created the first human couple, Adam and Eve. Marriage for them—and for all the married couples who follow(ed) in their footsteps down the aisle—was and is both meant to ensure the survival of humanity and help people find companionship and joy.

Now the Garden of Paradise may be gone, but our hopes for happy marriages endure.

One of the Jewish wedding blessings we still say under the huppah reflects that hope: "Make these beloved companions as happy as were the first human couple in the Garden of Eden."

That's a tall order, and ought to take a lot more

energy than whether to have sushi or mini hot dogs during the cocktail hour.

In a few days, it's my turn to get hitched—in fact, on the same weekend as Tu b'Av, the ancient Jewish holiday of matchmaking, which starts this year on the evening of July 26. It's the day, the Talmud tells us, when young women would go out dressed in white and dance in the vineyards—in the gardens, if you will—and try to catch the eye of eligible bachelors.

My fiancé and I are having fun planning the wedding—so long as we remember not to take it too seriously. Like when we spent hours singing along (loud and off-key) to Motown, big band and pop classics to select for our wedding playlist. Oh, and there were many buttercream cakes to be tasted—now that's my version of paradise.

But I'd never given thought to some of the other details in planning a wedding; I spend more time daydreaming about what comes next.

Take the wedding registry. I didn't care whether we choose All-Clad or Calphalon pots

*Marriage* on page 13A

## Quote of the Week

"The character of a people may be ruined by charity."

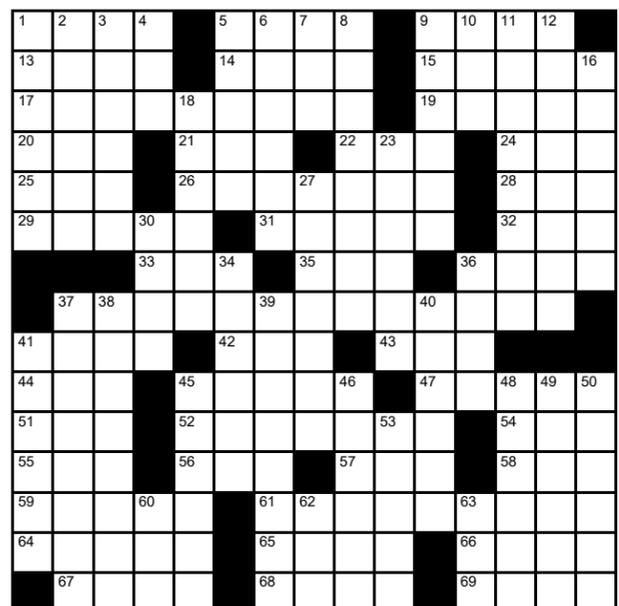
—Theodor Herzl

### Challenging puzzle "Algebra Problem" by Yoni Glatt koshercrosswords@gmail.com

**Across**

- 1. Dotted Hebrew vowel
- 5. Part of the West Coast, for short
- 9. Like two day old manna
- 13. Actor Corey (1971-2010)
- 14. "... wings \_\_\_ angel"
- 15. Bring Uris's work to the screen
- 17. Plotters against Joseph
- 19. Dude
- 20. Short lived 2015 USA TV show set in Jerusalem
- 21. "... had taken from man, made \_\_\_ woman." (Genesis 2:22)
- 22. Weekly Instagram hashtag
- 24. Dude
- 25. Melodramatic, in slang
- 26. Trap
- 28. Billy Joel's "\_\_\_ to Extremes"
- 29. French sage
- 31. Aristotle, to Alexander
- 32. Actor Chow \_\_\_-Fat
- 33. Umenyiora of football
- 35. \_\_\_ volente ("G-dwilling")
- 36. Leaves
- 37. Perhaps the most famous rules
- 41. WAR, e.g.
- 42. "Love You" lead-in, to The Beatles
- 43. Govt. agency that has your number
- 44. 4th of July cries
- 45. Array in a newsroom
- 47. Kermit's home, once
- 51. Degree without a vowel
- 52. What may fit all
- 54. Easter's beginning?
- 55. "Dose guys," in Brooklyn
- 56. Sheeran and Asner
- 57. One of the 17-Across
- 58. Shalosh, in Italy
- 59. Matzah is made in them
- 61. Common algebra direction... or how to solve this puzzle's theme
- 64. "Seinfeld" episode, now

- 23. Quidditch mounts
- 27. Pests
- 30. Bird sound
- 34. Be imminent
- 36. Be a busy beaver?
- 37. \_\_\_ of \_\_\_ (fast day)
- 38. Expensive wool
- 39. Appraiser
- 40. Ancient Jewish monastic
- 41. A Clegane on "Game of Thrones"
- 45. "Crime \_\_\_ pay"
- 46. Moves in a crabby manner
- 48. Herod's friend Marc
- 49. Mitch (Albom) visited him weekly
- 50. Makes like a girl acting as Queen Esther
- 53. Eretz \_\_\_ chalav...
- 60. Letter equal to 50
- 62. Jewish number for 18-Down
- 63. Made like a quintessential bubby



See answers on page 14A.

"I'm lost without it!"

"It's inexcusable!"

"My week is not complete without it!"

"I can't live without it!"

"How in the world am I supposed to know what's going on?"

These are some of the comments we receive from readers when they miss an issue of *Heritage Florida Jewish News*.

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# In pursuit of state plates

By Marilyn Shapiro

“Delaware!” my husband Larry yelled as we drove past a line of parked cars on Galena Street in Frisco, Colorado. “We got Delaware!”

In our life, “Getting Delaware” is a big deal. Within the first 10 days of our five-week search for license plates, we had gotten the license plate of the elusive Eastern seaboard state. Could Rhode Island be far behind?

**Road trip entertainment**

Today, while heading for their annual family vacation, children sit in the back seats of a SUV watching Toy Story or Frozen from a strategically placed rear-seat DVD system. When our children Adam and Julie were young, high tech electronic baby sitters were not available. We resorted to supplying them with books and food and some random toys to keep them busy.

We also had aces up our sleeve. On long trips, I read them books—“Superfudge” and “Tales of a Fourth Grade Nothing” were the most popular. At night, we played P’Diddle. The first person to see a car with a missing headlight would yell the eponymous game’s name. The winner could punch his/her sibling in the shoulder. (Of course, Adam and Julie liked punching each other.) And if all else failed, we would pull out our old radio show cassette tapes and listen to Burns and Allen, Abbott and Costello, and the Lone Ranger. Not a Disney or Pixar movie to be

found. Amazingly, we managed to get through our trips! **A new game**

For many years, our annual family vacation was spent at my parent’s cottage on the New York side of Lake Champlain. The four of us would often take a day trip on the ferry from Port Kent to Burlington, Vermont. During those crossings, Larry encouraged us to check out the license plates. It became a game for us to see how many states we could find squeezed between bumpers. We could pick up 10 or 12 states, mostly from the northeastern part of the country. “Dad would become pretty obsessed about our finding those license plates,” Julie recalled.

Our game continued when our vacations expanded to Cape Cod. We would find an occasional Georgia or even California, but most people who headed to the Cape were from the New England and Mid-Atlantic states. A family vacation to Acadia National Park gave us a chance to expand our repertoire. I think that Larry was as excited to find that license plate from Alaska as he was to see Cadillac Mountain and Thunder Hole.

**We pursue the plates**

The children went along with their father’s fascination, but it wasn’t until Adam and Julie were out of the house and we began traveling out west to several national parks that his interest in tracking down all 52 plates intensified, and I became his mostly willing pursuing-the-plates-partner.

Fifty-two? That is part of

“The Official Rules of the Game.” We are obligated to find all 50 states, including both the yellow and turquoise New Mexico plates, and Washington, D.C. We also track Canada’s 10 provinces and three territories—including its newest Nunavut—as a bonus. (Bet many of you didn’t know all that information about Canada! See how much you can learn plate pursuing?) Larry, the statistician, is in charge of keeping track of all our finds in his head and categorizing them by regions. I, the writer, am responsible for writing down each state as it is found and keeping the tally sheet with me at all times.

**Sightings vary**

No matter how complicated the rules, we are always able to pick off the big states—California, Texas, and Florida—quickly. Non-contiguous Alaska and Hawaii are more difficult because of the distance—but we have found them almost every year. Washington, D.C., may be small in area, but anyone who has experienced the District of Columbia during the summer can understand why its 700,000 residents head out every July and August for cooler climes.

The small states are the most problematic. As noted above, a license plate from Delaware is a coveted prize, as is West Virginia and New Hampshire. And Rhode Island? Legend says that Rhode Islanders consider any drive that takes more than 20 minutes a road trip. The probability of a “Little Rhody”

driving all the way to Colorado or Utah is slim. They usually are the last plates we find—if they are found at all.

Many of the plates have been spotted while we are on the road, usually with Larry—the designated driver—behind the wheel. Example: “Wait! Is that Maine in front of us?” Larry shouts. He then speeds up the car and gets closer to targeted car to confirm. “Yes! We got Maine!” We are lucky we haven’t yet “got” a ticket for speeding or tailgating in the process.

And speaking of dangerous situations: Larry views every parking lot as a plethora of potential picks. He often takes circuitous routes through rows and rows of cars in search of an elusive New Jersey or West Virginia. I live in fear that my “Plate Patroller” will be so preoccupied in his hunt that he will get hit by a car backing out of a space. And sometimes, I am not afraid—just angry. As he usually has the keys to the rental car, I often find myself standing next to the locked passenger door, waiting in the rain or blazing heat or wind until Larry finishes his final scan and returns.

**Bounty hunter in action**

At times, Larry has resorted to tracking down the actual drivers. While carrying groceries into our Colorado rental, Larry spotted a family sporting University of West Virginia sweatshirts walking into the condo next to us. Larry tore after them to ask if they were from the Mountain State.

When they answered yes,



A few examples of rare and treasured license plate finds.

Larry immediately followed up with the second, and more critical, question: “Did you drive your own car?”

“Sorry! It’s a rental!”

Darn!

**Unexpected treasures**

A few times, our search has yielded hidden treasures. We were walking into a Kansas

City Royals vs. San Francisco Giants spring training game in Surprise Stadium in Arizona when Larry saw a license plate from Canada’s Northwest Territories. Not only was it the first time we had ever spotted a plate from

Plates on page 15A

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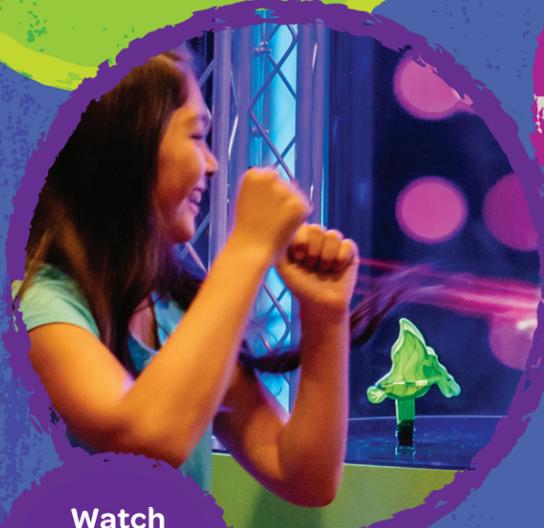
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# They tried to take Judaism out of synagogue spaces—now they're coming back to them

By Ben Sales

NEW YORK (JTA)—For 10 years, Rabbi Dan Ain has tried to take Judaism out of the synagogue.

He's convened Friday night prayers in auditoriums with musicians like Matisyahu and Lisa Loeb. He's held Rosh Hashanah services in a bowling alley/concert venue. He scheduled an interview earlier this month at an artisanal coffee shop in Brooklyn and showed up in a T-shirt and backward baseball cap, his long hair spilling out of the sides above his long salt-and-pepper beard.

Ain became a rabbi because he felt like the synagogue model was old and tired. Just this month, he compared the typical American Saturday morning prayer service to "a Civil War reenactment."

"They're dressed in the

right clothing, they're saying the same words that were said in 1863 in exactly the right ways," he said. "But there's no stakes involved, there's no danger in their hearts. And for a lot of people services can feel like that."

Which is why it may be surprising that on Sunday, Dan Ain will become the pulpit rabbi of a Conservative synagogue in San Francisco founded nearly a century ago.

To Ain, it's not a contradiction. He is proud of the independent Jewish programs he built in Brooklyn and downtown Manhattan. But as he's had kids and watched the world change since 2016, he says that he recognizes the need for stability, a reliable community and, yes, physical permanence.

An organization that holds Shabbat services with the lead singer of Guster may create a

moving musical experience. But Ain knows that you can't count on it if you need to say a daily Kaddish, the mourning prayer, for a dead parent.

"I was always in the back of my mind desiring of a community in which I could have a shiva minyan for people," he said, referring to prayer groups that gather in the houses of mourners. "The ability to do stuff over a long period of time is something I haven't had the opportunity to do because everything I've been doing goes up and comes down."

Ain is one of several pioneers of independent Jewish communities who have, in one way or another, inched back toward the synagogue model they once rejected. About 15 years ago, a series of Jewish groups that began springing up thought the synagogue was not responding to their spiritual and ritual needs.

They differed in their nature but shared a few common themes: They did not have a permanent physical space; they did not affiliate with a Jewish denomination; and they did not charge annual membership dues. While some were founded by rabbis, others eschewed the idea of paid clergy. Many, though not all, were created by alumni of Conservative institutions.

Several have found success, like Ain's Brooklyn organization, Because Jewish, which was founded in 2015. Manhattan's Kehilat Hadar, one of the first independent minyans, or prayer groups, is in its 18th year, and its founders are among the thought leaders of a wave of egalitarian, traditionally committed Jews. Ikar, a Los Angeles community, is 14 years old. Its rabbi, Sharon Brous, gave an invocation at President Barack Obama's second inauguration.

But those once-scraggy initiatives are adopting traditional trappings. Ikar has a physical building like other large, liberal Jewish houses of worship. Hadar just instituted membership and a board. Ain has departed his organization for a pulpit. The leaders of these communities say the move toward institutionalism isn't a betrayal of their founding principles, just a necessary response to what their organizations or they themselves need.

In other words, the synagogue is dead. Long live the synagogue.

"When we started, it was a scrappy startup, and I can no longer describe it that way," Brous, who was ordained



M. Phillips/WireImage for Evolutionary Media Group

Rabbi Sharon Brous at an event at the El Rey Theater in Hollywood, Calif., in 2006.

at the Conservative Jewish Theological Seminary, said of Ikar. "People ask me, with a building, aren't you going to be a regular synagogue? And I'm not worried about it at all."

"We're really a question-driven and idea-driven community. The building is just driving us to ask these questions with greater urgency."

When Ikar was founded in 2004, it held events and services in cafes, bars and private homes with a focus on drawing in unaffiliated Jews. It remains unaffiliated, but is now constructing its own building. Brous is also currently leading the community's second annual mission to Israel—a staple of traditional synagogues. Ikar employs a large staff for its services, programs and preschool.

It has also joined with six other independent communities (including one Renewal Judaism congregation) to form the Jewish Emergent Network. The network—with congregations from Seattle to Chicago to Washington, D.C.—is not a traditional movement like Conservative, Reform or Orthodox Judaism, Brous says. Its member congregations differ in ideology, but collaborate on fundraising and resources. And Ikar in particular, she says, is still defined by the ideas and priorities that animate it, not where it meets.

"What we learned early on is that a lot of the successes and best practices of how to engage people in Jewish life were inaccessible or missing," Brous said. "People are even more desperate to find a way for their Jewish tradition and faith community to help them make sense of what it means to be an American, to be a Jew."

One of the founders of Hadar, Rabbi Elie Kaunfer, says it makes sense that older independent communities are seeking permanence as they expand. In many cases, he says, young prayer groups don't have a building simply because they cannot afford one.

"Having a building is about the benefits of having a space you control, which does track onto organizational maturity and the next stage of growth," said Kaunfer, who wrote the book "Empowered Judaism: What Independent Minyanim

Can Teach Us about Building Vibrant Jewish Communities." "Having a building or a permanent space is not an ideological step. It's a practical step."

Earlier this year, Hadar created a formal nonprofit board and membership structure based on either annual dues or a certain amount of volunteering. It has been meeting weekly in the same space, a Conservative Jewish day school, since 2011. Once populated largely by recent college graduates, it is now creating more structured children's programming—including paid babysitting every week, a regular children's service and early dinner for kids when the community meets on Friday nights.

But the new board president, Emily Scharfman, notes that the group still does not have clergy or paid staff of any kind.

"Kehilat Hadar is deeply interested in feeling like a permanent davening community," she said, using a Yiddish word for prayer. "I think that's fundamentally and deeply important to all of us here. I don't think wanting some kind of permanency and routine is the same as the old-fashioned synagogue model."

In other cases, institutional concerns can lead to a successful prayer group shutting down. That's what happened to Makom, an offshoot of a Dallas Conservative synagogue, Congregation Shearith Israel. Makom once counted 1,500 participants—a large number in a midsize Jewish community like Dallas. Makom was active from 2012 to 2015, and met for services in a loft space wallpapered with whiteboards that attendees were free to draw on before the event.

Differences with the synagogue led to Makom's folding, and its founders, Danielle Rugoff and her husband, Rabbi David Singer, moved to San Diego, where Singer is a Hillel rabbi. But Rugoff says they are exploring a return to Dallas, where they could re-create Makom as a fully independent organization.

"There's nothing out there for Conservative Jews that was relevant and compelling, that also was a space where Jews by choice, Reform Jews, interfaith couples, where

people could come in and be able to really witness and feel a Judaism that was closer to something that they would practice," she said, describing her impetus for co-founding Makom. "Talking about big ideas and the value of life and everything else Judaism can offer is something people want."

For Ain, the choice to move from a bowling alley to a bimah is partly practical—fundraising was tough in Brooklyn—but it's also ideological. He believed that by attracting a group of like-minded young people, he was missing out on the sometimes difficult but also intricate mosaic of a typical synagogue community. People may not agree on everything and they'll come from different generations, he says, but they will be there both for bar/bat mitzvahs and funerals. The political polarization of the current era has only reinforced that notion for him.

"There's a trend to silo ourselves," he said. "I think there is a real reluctance for people to enter into synagogue life because of all of the meshugas that comes with community, all of the real intermingling of people and different personalities. But the fragmentation leaves people isolated and lonely."

Ain, similar to Brous, says being a permanent and more traditional space will not necessarily have to mean letting go of experimental musical experiences, or even his penchant for meeting at a cafe in a T-shirt. Kaunfer also says that as some prayer groups have become more like synagogues, synagogues have adopted practices and melodies pioneered by the prayer groups.

Others still dislike the idea of permanence. If the second iteration of Makom does end up happening, Rugoff says, it will still appeal to people who are still looking for something other than what their parents' synagogue has to offer.

"I don't think Makom would ever become a brick-and-mortar synagogue," she said. "I think we're talking about people where the idea of membership doesn't make sense to them. I built a community I wanted to raise my family in, and no matter where I go, I'll be looking for that."

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# Scene Around

By Gloria Yousha—Call 407-657-9405 or gloriayousha@gmail.com

## I've been to this "paradise"...

I'm referring to Switzerland, of course. It is truly an inspiring, lovely country. My deceased spouse and I truly enjoyed our visit some years ago and I will never forget it.

I recently read this about the Swiss government committing to security of its Jewish community. I pass it along to you:

"The Swiss National Council has adopted a motion mandating the government to increase its efforts to protect religious minorities, including the local Jewish community.

The motion passed unanimously by the lower house of the country's federal assembly signals an important shift in the government's approach to the security of the Jewish community.

The motion mandates the Federal Council to work together with the cantons to identify additional measures, which could be taken to 'protect religious communities from terrorism and extremist violence.'

It also calls for immediate financial support to be made available for the protection of minorities and opens up the possibility of the drafting of a federal law to enable the Swiss Confederation to take further measures for their protection.

The motion was already passed last year by the Council of States, the upper house, following advocacy by World Jewish Congress's Switzerland affiliate Schweizerischer Israelitischer Gemeindebund (SIG)."

## Remembering Jewish history...

During World War II, Nazi Germany led a systematic campaign to loot and plunder art from Jews and others in the occupied countries. Much of the stolen art was recovered by

the Allies in the immediate aftermath of the war, however, thousands of valuable art pieces were not returned to their rightful owners or were never relocated.

On June 30, 1998, 39 countries signed a joint pledge to identify art stolen from Holocaust victims and to compensate their heirs. Nearly every European country... in addition to the United States, Canada, Argentina, Brazil, Russia, and Israel signed the agreement.

## A Jewish Pavilion mensch...

"Three cheers for PAUL STENZLER who just completed his two year term as



Paul Stenzler

the chairman of the board at the Jewish Pavilion.

Paul ran meetings with flair and sensitivity and focused on keeping relationships on the board friendly and polite. He is very popular amongst members of the board of directors.

Paul and his beautiful wife, TERRI FINE, have been active volunteers at the Jewish Pavilion.

They led musical celebrations, Shabbat services, Passover seders and memorial programs.

Paul was instrumental in organizing Music Fest last fall. He has performed, along with his band Rhythm Release, for many of the Pavilion galas.

(I know Paul to be a very talented musician and an all-around likeable guy!)

## And while on the subject of the Jewish Pavilion...

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## JCC39ers Cinema Sundays...

On Sunday, July 22nd, the featured movie will be "Goya's Ghosts" starring Israeli actress, NATALIE PORTMAN.

The show starts at 2 p.m. in The Roth Family JCC, Maitland, in the Senior Lounge. Refreshments will be available.

## Shout Out...

How great is this? Dining at the Outback Restaurant, Aloma Avenue, Winter Park, with a friend recently, my server, VICTOR ALICEA, remembered my name... and not only my name, but my order... drink, dinner and dessert!

(It's a good thing he remembered because I forgot! I always get the same thing!)

## One for the road...

The following joke really struck me funny!

Sadie stopped by an usher at the entrance to the synagogue at the start of a wedding ceremony.

The usher asked, "Are you a friend of the bride?" Sadie quickly replied, "No, of course not. I am the groom's mother."

(Relax! I love my daughters-in-law!)



Natalie Portman

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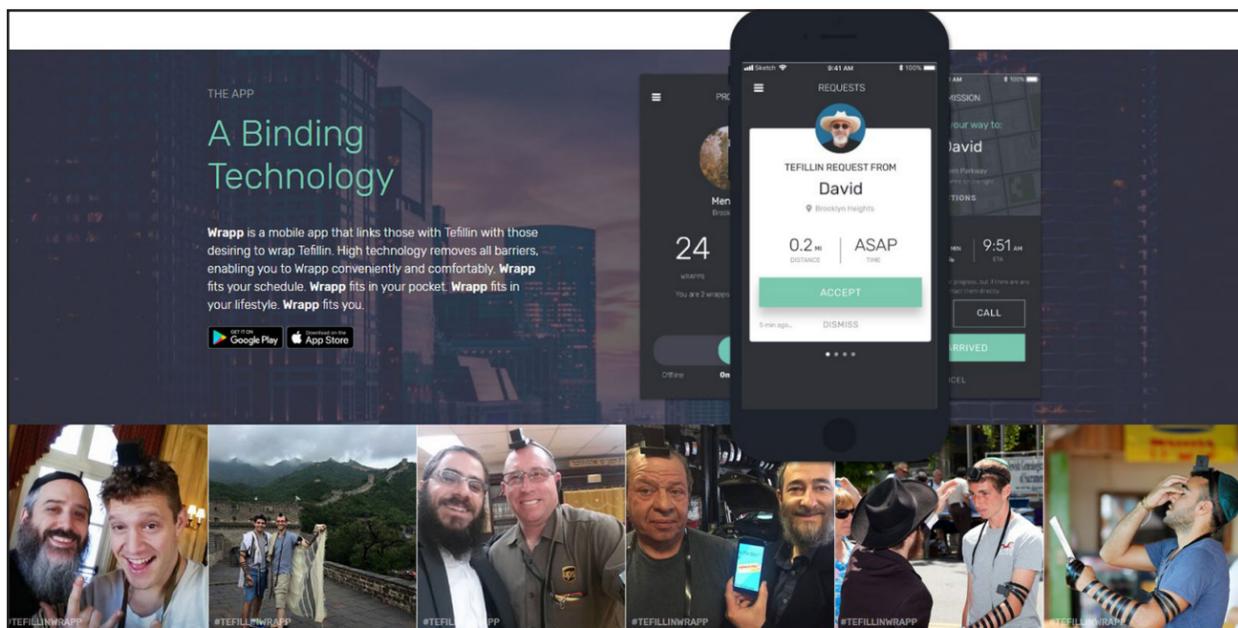
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## Need tefillin? There's an app for that



The brainchild of a 39-year-old Brooklyn businessman, Wrapp enables users to get tefillin for prayers for free.

### By Cnaan Liphshiz

AMSTERDAM (JTA)—You can call a taxi, order a hamburger, rent a film and buy a book with a few clicks of a smartphone.

So why shouldn't it be as easy to score a set of tefillin? That, at least, was the ques-

tion that led to the launch last month of Wrapp—an app its creator calls “the Uber of the tefillin world.”

It connects those who have tefillin—leather straps attached to a set of two small boxes containing scripture on parchment—with Jews who need them for morning

prayers or other rituals. And it's free.

The brainchild of a 39-year-old Brooklyn businessman, Wrapp hit app stores last month. It already has signed up more than 4,500 providers in the United States, Israel, Canada, the United Kingdom, Australia, South Africa and

New Zealand. Providers offer their tefillin to those making the request within a radius of 20 miles.

The app's creator, a follower of the Chabad Hasidic movement named Shimon—he said he did not want to reveal his last name to avoid a “downpour of emails and suggestions,”—decided on a trip to Israel two years ago that this is what the world needs, he told JTA on Thursday. He met an old friend from the States who had made arrangements to borrow another person's tefillin in Israel.

“It didn't make sense to me that in a Jewish country, borrowing a tefillin should be such an issue. That's when the idea came to me. I knew I was on to something big.”

Chabad is famous for soliciting Jews all over the world to partake in the tefillin ceremony. Worshippers use the straps to bind the small boxes to their forehead and bicep—a literal interpretation of the biblical injunction to bind God's word “as a sign upon the hands and between the eyes.”

Among Chabad followers and others, getting Jews to perform the mitzvah, or positive commandment, even once will hasten the coming of the Messiah.

Although the app is also intended for observant Jews who forgot or lost their tefillin, Shimon said the typical user would be someone who had an impulse or inspiration to don a set.

Users tend to be people “who want to connect to God. And when people do, it is a very personal thing. Someone might reach out when they're depressed, another when they've just signed a huge successful deal. Others on their mother's yahrzeit,” he added, using the Yiddish word for the anniversary of a person's death. “It's different for every person.”

Those in need of a set can indicate their window of availability—a half hour, an hour or two hours. Providers within a range are pinged with the request. The first provider who accepts can then schedule a session at the requester's location or propose a different location.

The project was a bit too big to take off immediately, Shimon said. Several app developers turned him down, citing the obstacles and costs of constantly updating software with thousands of simultaneous users.

Eventually he teamed up with Spotlight Design, a branding and marketing agency owned by Chabad followers in the Crown Heights section of Brooklyn, the world headquarters for the Chabad movement.

“They got it, they got super enthusiastic about it and they worked on it,” Shimon said.

Shimon wouldn't say how he was supporting the project or how much it cost.

“First of all, it's not a one-time investment—it constantly evolves and changes, so I don't have a figure for you,” he said. “Maybe I could tell you when Messiah comes.”

Only a few dozen requesters have used the app, Shimon said. But it has not been officially launched or marketed.

An app that lets users summon an observant Jew to a predetermined address raises some security concerns at a

time when Jews are frequently singled out for violence in Europe and beyond, Shimon acknowledged.

“Yes, it's something that we've taken into account, which is why there's a 20-mile limit” on how far a provider may be summoned to deliver tefillin, he said. “The assumption here is that you as a provider know your immediate surroundings. And of course our advice is: If it's fishy, don't go!”

The range can be changed to one mile.

Additionally, providers need to indicate on Wrapp that the action has been completed.

“When there's an action that stays open for more than an hour or two, it raises flags and we can check to see what happened,” Shimon said. Wrapp is only usable during daytime, when tefillin is usually worn.

Orthodox Judaism considers wearing tefillin a commandment that only applies to men, although some Orthodox feminists and many more women in the Conservative and other non-Orthodox movements have taken up the ritual. Two weeks ago, Wrapp received its first request from a female. Shimon said that responding is up to the discretion of the individual providers, and Wrapp currently has no policy on the issue.

The new user turned out to be the non-Jewish caretaker of an elderly Jewish man who wanted to perform the ritual but had neither tefillin nor a smartphone.

Hillel Pikarskei, a Chabad rabbi in Paris, welcomes the “competition.” On his regular beat in Paris, which includes the leading falafel stores of the Marais, the city's historic Jewish quarter, he said he has gotten about 13,000 Jews to put on tefillin.

“It sounds like a good thing, I like it,” Pikarskei said of the app. “You think it's going to put me out of business? No way, my friend. I'm working in a world-renowned tourist spot. Don't you worry about me.”

## ‘We can live with’ joint Israel-Poland Holocaust declaration

(JTA)—Yad Vashem's chief historian said Tuesday that “we can live with” much of the joint Holocaust declaration by Israel and Poland that has come in for criticism, including from the U.S. Holocaust Memorial Museum.

Dina Porat in an interview with Israel's Kan national broadcaster said the declaration should be changed but not canceled.

The declaration made earlier this month by Prime Minister Benjamin Netanyahu and his Polish counterpart, Mateusz Morawiecki, acknowledges collaboration by some Poles during the Holocaust and the rescue of Jews by others. It also states that during the Holocaust, “unfortunately, the sad fact is that some people—regardless of their origin, religion or worldview—revealed their darkest side.”

Porat told Kan that she

consulted privately with both sides working on the declaration, though on a “voluntary, personal and confidential basis,” and not as a representative of Yad Vashem. She said she thinks she was able to “minimize the damage.”

Porat said she offered to resign from her position at Yad Vashem after her involvement in the declaration came to light, but that Yad Vashem Chairman Avner Shalev rejected her offer.

The U.S. Holocaust Memorial Museum in its criticism on Tuesday said the declaration “does not secure a future for Holocaust education, scholarship, and remembrance.”

The declaration was designed to end the diplomatic spat between Poland and Israel over a law passed in Poland's parliament in February that criminalized blaming the Polish nation for Nazi crimes. Israel protested the law and

Poland's government subsequently softened it, adding an amendment that scraps the three-year prison sentence prescribed in the original legislation.

Newspapers in Israel, Germany and the United Kingdom published the declaration, leading to criticism from opposition leaders and historians in Israel and elsewhere.

The museum acknowledged in a statement that it has held public and private discussions with the Polish government.

“We appreciate the dialogue and hope that it will continue. But the recent amendment does not address our primary concern, which is the potential for intimidation, self-censorship, and politicization, rather than a shared belief in the need for an ongoing, honest engagement with the past,” the museum said in the statement.

# HERITAGE FLORIDA JEWISH NEWS

## The Back to School Issue...



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# Filipino guest workers come to Israel—and embrace Judaism



Ben Sales

**Ronaldo and Bernadette Lopez, who arrived in Israel in 2003, now run a Filipino restaurant and converted to Judaism in April.**

## By Ben Sales

TEL AVIV (JTA)—One of the biggest days of the year for Ronaldo and Bernadette Lopez is Christmas.

They open up their Filipino restaurant in South Tel Aviv, and their friends bring their families, crowd the place and eat embutido, a rolled pork dish from their shared home country.

But this year may be different because the Lopez family no longer celebrates Christmas. In April, they converted to Judaism. And as of May, they still hadn't told their Filipino friends about the decision, which followed a year-and-a-half of study and an oral exam they had to pass. "Not yet," Ronaldo said, laughing as he prepared chicken in their restaurant last month. "I'm keeping it as a secret for us. Until now I am still in the cloud nine. I don't believe that I passed everything. They will not believe that I already converted to Judaism."

Like many of the approximately 25,000 Filipinos working in Israel, the Lopezes came for jobs as caregivers to the elderly, arriving in 2003. But with the conversion, they have taken a major step that most of their fellow expatriates have not: While many Filipinos come to Israel for a few years to make money in a developed economy, they tend to remain culturally separate from Israelis.

Many communicate with their employers in English, with a few Hebrew words mixed in. They largely retain their Catholic religion. Because Filipinos live with their clients for most of the week, they have a much smaller footprint on the everyday life of Tel Aviv than neighboring African asylum seekers, who face racism and cultural resentment. (Relations between Israel and the Philippines are also improving. Rodrigo Duterte, the controversial Filipino president, is slated to visit later this year.)

But the Lopezes have sought out connections with Israelis. They have lived here for 15 years. This is the only country their two sons, aged 9 and 13, have known. Israel's government gave them a license to run their restaurant. And Bernadette says Israelis have been supportive of their integration.

"I like the way the Israelis teach us how to be independent because we don't have any family here," she said. "It's better for us to tell everything to Israelis because they're everyone who can teach, who can tell us what is good, what is not good."

Ronaldo dismisses the idea of a return to his home country.

"What will I do in the Philippines?" he asks.

Speaking of the conversion, Ronaldo says the couple did it not for themselves but for their children.

"What can I do? They are already comfortable here," he said. "They don't want to go to the Philippines."

Bernadette began selling Filipino food in a nearby park, and their restaurant license came through 11 years ago. Now they spend their days in the kitchen cooking specialties from home. The square room, with its rectangular tables lined up in rows, fills up on Sundays, which many Filipinos take off. The Lopezes chose the diverse, poor immigrant neighborhood of Neve Shaanan for the restaurant because many Filipinos live there.

"We only came here to work, not to make anything else," Ronaldo said. "To stay here longer, you have to be a good person here—not like you're the owner of the country."

But while the couple are soft-spoken and polite—friendly and accommodating, for example, as an American journalist peppers them with questions in their hot, small kitchen—they grin and radiate joy as they discuss their conversion. Bernadette finds Passover and Yom Kippur particularly meaningful. Earlier this year, their son became a bar mitzvah, and they hope to obtain Israeli citizenship.

"Yom Kippur, this is the day we really like because you should think what you did bad, what you didn't do good to others," said Bernadette, who has adopted the Hebrew name Shir-El (God's song). She doesn't even mind the daylong fast that accompanies the repentance.

"Since it's in your heart, in your mind that you have to do this, it's your mitzvah," she said. "It's really good. You will not die in one day."

But Ronaldo has struggled with Judaism's theological

aspects. After an education in Catholic schools and a lifetime of worshipping Jesus, it was not easy to switch to rejecting the New Testament and believing that everything he had learned was wrong.

"The hardest part is how to take away what I used to do," said Ronaldo, who took the name Aharon.

In the past, he said, "I go to the church every Sunday, I pray to that. When I converted Jewish, they tell me that's not true... Now I understand what is the truth or not the truth. I'm in the middle, but I believe what Judaism tells us is true. I'm sure right now because I already studied for a year-and-a-half."

Bernadette, for her part, is more concerned about what will happen if their boys serve in the Israeli army for three years in the country's mandatory draft.

"When I think about it, and my friends told me their son is there, I start to cry," she said.

I was not able to verify some details of the Lopezes' story. The Israeli Chief Rabbinate, which conducts all recognized, Orthodox conversions in the country, does not provide records of its conversions by nationality. And because study can be done with a private rabbi before the official oral exam, Chief Rabbinate spokesman Kobi Alter could not confirm the name of the teacher that the Lopezes mentioned. I likewise could not independently reach people who had that name.

"Every conversion is evaluated for itself based on the couple that wants to convert," Alter told JTA.

The Lopezes said that eventually they will tell their Filipino friends about their new religion. But they are worried about what it will do to those relationships, as their friends may not understand the choice.

"Filipinos are Christians, OK?" Ronaldo said. "They will not accept us because before I was a Christian. Now we already converted to another religion. I don't want to debate about our religion."

And in the meantime, they're not changing the restaurant menu. (A majority of Tel Aviv's restaurants are not certified kosher.)

"Maybe someday," he said. "Right now I'm thinking about it because my customers are all Filipino. Not everything is kosher."

## Central Florida Synagogues

**Orlando Weekday Morning Minyan (Conservative/Egalitarian)**, services Monday-Friday 7:45 a.m. (9 a.m.—national holidays); 2nd floor Chapel—Jewish Academy of Orlando; 851 N. Maitland Ave., Maitland. For information call 407-298-4650.

**Celebration Jewish Congregation (R)**, services and holiday schedules shown at [www.JewishCelebration.org](http://www.JewishCelebration.org); 407-566-9792.

**Chabad Lubavitch of North Orlando (O)**, 1701 Markham Woods Road, Longwood, 407-636-5994, [www.jewishorlando.com](http://www.jewishorlando.com); services: Friday 7:00 p.m.; Saturday at 9:30 a.m.

**Chabad of Altamonte Springs (O)**, 414 Spring Valley Lane, Altamonte Springs, 407-280-0535; [www.jewishaltamonte.com](http://www.jewishaltamonte.com).

**Chabad of South Orlando (O)**, 7347 Sand Lake Road, Orlando, 407-354-3660; [www.jewishorlando.com](http://www.jewishorlando.com); Shabbat services: Monday-Friday, 8 a.m. and 10 minutes before sunset; Saturday, 9:30 a.m.; Sunday, 8:15 a.m.

**Chabad of the Space & Treasure Coasts (O)**, 1190 Highway A1A, Satellite Beach, 321-777-2770.

**Congregation Ahavas Yisrael/Chabad (O)**, 708 Lake Howell Rd., Maitland, 407-644-2500; [www.chabadorlando.org](http://www.chabadorlando.org); services: Sunday, 9 a.m.; Monday-Friday, 7:30 a.m.; Shabbat services: Friday, 6:30 p.m.; Saturday, 9:30 a.m.; Family service, 4th Friday of the month.

**Congregation Bet Chaim (R)**, 181 E. Mitchell Hammock, Oviedo, 407-830-7211; [www.betchaim.org](http://www.betchaim.org); Shabbat services: Friday, 8 p.m.

**Congregation Beth Am (C)**, 3899 Sand Lake Road, Longwood, 407-862-3505; [www.congbetham.org](http://www.congbetham.org); Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.

**Congregation Beth El (C)**, 2185 Meadowlane Ave., West Melbourne, 321-779-0740; Shabbat services, 1st & 3rd Friday, 8 p.m.; 2nd & 4th Saturdays, 9:30 a.m.

**Congregation Beth Emeth (R)**, 2205 Blue Sapphire Circle, Orlando, 407-222-6393; Shabbat service: monthly, 8 p.m.

**Congregation Beth Israel (Rec)**, Collins Resource Center, Suite 303, 9401 S.R. 200, Ocala, 352-237-8277; [bethisraelocala.org](http://bethisraelocala.org); Shabbat service, second Friday of the month, 8 p.m.

**Congregation Beth Shalom (R-C)**, 315 North 13th St., Leesburg, 352-326-3692; [www.bethshalomflorida.org](http://www.bethshalomflorida.org); schedule of services on website.

**Congregation Beth Shalom (Progressive Conservative)**, Orange City congregation holds services at 1308 E. Normandy Blvd., Deltona; 386-804-8283; [www.mybethshalom.com](http://www.mybethshalom.com); Shabbat services: Friday, 7:30 p.m.; Saturday, 10 a.m.

**Congregation B'nai Torah (C)**, 403 N. Nova Rd., Ormond Beach, 32174, 386-672-1174; [www.mybnaitorah.com](http://www.mybnaitorah.com); Shabbat services: Friday, 8 p.m.; Saturday, 10 a.m.

**Congregation Chabad Lubavitch of Greater Daytona (O)**, 1079 W. Granada Blvd., Ormond Beach, 386-672-9300; Shabbat services Friday, 7:30 p.m.; Saturday, 10 a.m.

**Congregation of Reform Judaism (R)**, 928 Malone Dr., Orlando, 407-645-0444; [www.crorlando.org](http://www.crorlando.org); Shabbat services, 7 p.m. 1st, 2nd and 3rd Fridays; 6 p.m., 4th and 5th Fridays; Saturday: 10 a.m.

**Congregation Mateh Chaim (R)**, P.O. Box 060847, Palm Bay, 32906, 321-768-6722.

**Congregation Ohev Shalom (C)**, 613 Concourse Parkway South, Maitland, 407-298-4650; [www.ohevshalom.org](http://www.ohevshalom.org); Shabbat service, Friday, 7:30 p.m.; Saturday, 9:30 a.m.

**Congregation Shalom Aleichem (R)**, 3501 Oak Pointe Blvd., Kissimmee, 407-935-0064; [www.shalomaleichem.com](http://www.shalomaleichem.com); Shabbat service, 1st and 3rd Fridays of the month, 8 p.m.

**Congregation Shomer Yisrael (C)**, 5382 Hoffner Ave., Orlando, 407-227-1258, call for services and holiday schedules.

**Congregation Sinai (C/R)**, 303A N. S.R. 27, Minneola; 352-243-5353; [congregation-sinai.org](http://congregation-sinai.org); services: every Friday, 7:30 p.m.; Shabbat Service every Saturday, 10 a.m.

**Orlando Torah Center (O)**, 8591 Banyan Blvd., Orlando; 347-456-6485; Shacharis-Shabbos 9 a.m.; Mon.—Thurs. 6:45 a.m.; Sun. and Legal Holidays 8 a.m.; Mincha/Maariv Please call for times.

**Southwest Orlando Jewish Congregation/Ohalei Rivka (C)**, 11200 S. Apopka-Vineland Rd., Orlando, 407-239-5444; Shabbat service, Friday, 7:30 p.m.; Saturday, 9:30 a.m.

**Temple Beth El (R)**, 579 N. Nova Rd., Ormond Beach, 386-677-2484.

**Temple Beth Shalom (R)**, P.O. Box 031233, Winter Haven, 813-324-2882.

**Temple Beth Shalom (C)**, 40 Wellington Drive, Palm Coast, 386-445-3006; Shabbat service, Friday, 8 p.m.; Saturday, 9 a.m.

**Temple Beth Shalom (C)**, 5995 N. Wickham Rd. Melbourne, 321-254-6333; [www.mytbs.org](http://www.mytbs.org); Shabbat services: Friday, 7 p.m.; Saturday: 9:30 a.m. Minyan, Tuesday, 7:30 p.m.; Thursday, 10:00 a.m.

**Temple Beth Shalom (R)**, 1109 N.E. 8th Ave., Ocala, 352-629-3587; Shabbat services: Friday, 8 p.m.; Torah study: Saturday, 10:00 a.m.

**Temple B'nai Darom (R)**, 49 Banyan Course, Ocala, 352-624-0380; Friday Services 8 p.m.

**Temple Israel (C)**, 50 S. Moss Rd., Winter Springs, 407-647-3055; [www.tiflorida.org](http://www.tiflorida.org); Shabbat services: Friday, 7:30 p.m.; Saturday, 9:30 a.m.; Sunday 9:00 a.m.

**Temple Israel (R)**, 7350 Lake Andrew Drive, Melbourne, 321-631-9494.

**Temple Israel (C)**, 579 N. Nova Road, Ormond Beach, 386-252-3097; Shabbat service, Friday, 7 p.m.; Saturday: 10:30 a.m.

**Temple Israel of DeLand (R)**, 1001 E. New York Ave., DeLand, 386-736-1646; [www.templeisraelofdeland.org](http://www.templeisraelofdeland.org); Friday Shabbat service, 7 p.m.; Saturday, 10:00 a.m. followed by Torah study.

**Temple Shalom (formerly New Jewish Congregation) (R)**, 13563 Country Road 101, Oxford, 352-748-1800; [www.templeshalomcentralfl.org](http://www.templeshalomcentralfl.org); Shabbat services: Friday, 7 p.m.; last Saturday of the month, 9:30 a.m.

**Temple Shalom of Deltona (R/C)**, 1785 Elkcam Blvd., Deltona, 386-789-2202; [www.shalomdeltona.org](http://www.shalomdeltona.org); Shabbat service; Saturday: 10 a.m.

**Temple Shir Shalom (R)** Services held at Temple Israel, 50 S. Moss Rd., Winter Springs, 407-366-3556, [www.templeshirshalom.org](http://www.templeshirshalom.org); Shabbat services: three Fridays each month, 7:30 p.m.

**Traditional Congregation of Mount Dora (T)** Mount Dora, 352-735-4774; [www.tcomd.org](http://www.tcomd.org); Shabbat services: Saturday, 9:30 a.m. sharp.

(R) Reform (C) Conservative (O) Orthodox (Rec) Reconstructionist (T) Mehitsa

# Caught between jihadists and neo-Nazis, Swedish Jews fear for their future



Carinne Sjöberg peeling off a sticker that neo-Nazis left on the door of what used to be the Jewish community center of Umea, Sweden.

By Cnaan Liphshiz

MALMO, Sweden (JTA)—When Carinne Sjöberg dissolved the Jewish Community of Umea in northern Sweden, she knew it would send shockwaves far beyond the small congregation that she had spent decades building.

The move in May owed to intimidation by neo-Nazis, making it the first time in decades that a Jewish organization in Western Europe acknowledged that it felt compelled to close shop over safety concerns.

Neo-Nazis from the Nordic Resistance Movement, beginning in 2016, pasted

stickers with fascist imagery on Umea's Jewish community center, "making the place look like after Kristallnacht," Sjöberg said. The closure followed surveillance activity on the center by the neo-Nazis, who published details about individual visitors.

"I didn't take it lightly," Sjöberg, a 56-year-old Jewish mother of two, told JTA about the decision to close. "I hate giving neo-Nazis this victory. But I can't bear the responsibility for people's lives, not under such threats," she said of her city's Jewish community of 70 people.

The closure caused a national uproar. Amid intense

media coverage in Sweden of the affair, Prime Minister Stefan Löfven mentioned it in a speech denouncing anti-democracy forces in his country.

But the indignation did little to change the fact that in Sweden, Muslim extremism and the far right are part of a broader set of challenges to Jewish communal life. So while the Jewish community of Stockholm may be growing, the problems are nonetheless causing some Swedish Jews to fear for their future as a minority here.

"We have a vibrant community in Stockholm but even here we face multiple

threats, from Muslim extremism to far-right violence," said Aron Verstandig, president of the Council of Swedish Jewish Communities—an umbrella group with approximately 6,000 members out of Sweden's estimated 20,000 Jews.

None of these challenges are unique to Swedish Jewry: Several Jewish communities in Eastern Europe suffer neo-Nazi intimidation, and many Jews in the continent's west have experienced violence at the hands of radical Muslims.

Nor are the problems connected to living as a religious minority in an ultra-secular society like Sweden's endemic to this country; they occur across Scandinavia and beyond.

But Sweden is perhaps the only European country where Jews are reporting a critical convergence of these issues. For example, far-right violence is not a real concern for Jews in France, where more than a dozen of them have died since 2012 in anti-Semitic attacks by Muslims. Conversely, Muslim extremism is not a real issue to the Jews in Ukraine, where far-right nationalists have recently assaulted several congregants.

Which is why to some Jewish community leaders in Europe, Swedish Jewry is something of a test case for the rest of the continent.

"The challenges that the Jewish community in Sweden face today are sadly indicative of far wider phenomena taking place across Europe," said Moshe Kantor, president of the European Jewish Congress.

In the southern province of Skane, a 15-year-old Jewish student attending a high school near Malmo suffers violent harassment at school both from ethnic Swedes and Muslim immigrants, his father said.

"The leader of one gang is an Afghan boy," the father, an Israeli who moved to Sweden eight years ago for work, told JTA on condition of anonymity. One beating happened last year after his son refused to play in a soccer match with one team called "the Jews" and another "the Palestinians."

Another beating involved an ethnic Swede who picked on the Jewish boy, the father said.

His son boy "goes to school reluctantly. He doesn't want to live here. He wants to move back to Israel as soon as he turns 18, join the army and fight the Arabs. He's become very right wing," the father said.

Stefan Dozzi, the secretary-general of the Sweden-Israel Friendship Association, also has firsthand experience of the dual threat facing Swedish Jewry.

During the Almedalen political activism conference last week on the island of Gotland, south of Stockholm, he and another activist for the organization were physically assaulted by neo-Nazis who attempted to place their banner on the association's flag in the group's pavilion. It was the first time the pro-Israel group set up a pavilion during the Almedalen conference.

The incident was widely reported in Swedish media. However, Dozzi said, "no one wrote about the intimidation by Muslims" at Almedalen. At least two men he described as Muslims told him they would burn the Israeli flag on display at the association's pavilion. Dozzi said the flag was stolen during a break later that day.

"We have two kinds of enemies," said Dozzi, who described himself as having Jewish roots. "I think things will only get worse here, with the Muslims and the neo-Nazis. We will have to flee this country eventually." Dozzi, who works for the association full time, said he feels "safer in Israel."

Back in Umea, Sjöberg said she has faced various forms of anti-Semitism, ranging from the neo-Nazi harassment to "Arabs who spat at me on the street for wearing a Star of David pendant."

Such incidents involving Muslims are on the mild end of the spectrum.

Last month, three Arab men were convicted of hurling firebombs at the synagogue of Gothenburg in southern Sweden in December after President Donald Trump announced the U.S. Embassy in Israel would be moved to Jerusalem from Tel Aviv.

It was one of several attacks on Jewish places in worship in southern Sweden in recent years, and especially in Malmo, where a third of this city's population of 350,000 is Muslim and about 1,000 residents are Jewish.

Jihadism and neo-Nazi anti-Semitism "feed off one another" in Sweden, Sjöberg said.

The arrival of hundreds of thousands of Muslims to Sweden starting in the 1970s generated "less tolerance to people who are perceived as foreign," emboldening the far right.

"I don't think they would have dared to go after us like this 15 years ago," Sjöberg said.

The boldness of neo-Nazis in Sweden seems unusual for Western Europe, where law enforcement agencies in many countries with bitter memories of Nazism have a relatively low tolerance for far-right shenanigans.

In 2015 and 2017, skinheads twice disrupted lectures in Swedish schools by Holocaust survivors. And in Gothenburg last year, hundreds of neo-Nazis marched on Yom Kippur to celebrate their hateful ideology. The original itinerary had them passing by the synagogue, but city authorities made them avoid it.

Part of the problem, Sjöberg said, is that Sweden was never de-Nazified after World War II—it was officially neutral but in practice collaborated with Nazi Germany.

"There was massive support for the Nazis, but none of the reckoning against collaborators that happened in occupied countries after liberation," she said, referencing the dismissal of collaborators from positions of influence and prosecutions in France, Italy, the Netherlands and beyond.

In Umea, authorities lack

the determination to stand up for the Jewish community, Sjöberg said. Talks with the city on moving the Jewish center to a secure location ended abruptly last year, she said, when authorities put the intended space up for rent and backed out of an agreement to turn it into a JCC.

"They were giving us the run-around, not keeping to agreements and leaving us twisting in the wind when we were being targeted by neo-Nazis keeping track of our comings and goings. I had to pull the plug," Sjöberg said.

Umea's deputy mayor, Margareta Rönngrén, disputed her account of negotiations.

"The members decided to close down the community, the municipality cannot take responsibility for that," Rönngrén told JTA. "Accommodation was an urgent issue, the municipality tried to help the community, but could not at this time find a safe solution that met the community's requirements."

The city "in fact offered the Jewish community center other accommodation, safety premises were checked by our security department, but the community didn't approve," she said. "The closure of the Umea Jewish community center is very sad" and "very serious when the causes are threats and harassment."

In addition to violent harassment, Swedish Jews also need to deal with strict secularism on the part of authorities that sometimes encroaches on their customs.

Ritual slaughter of animals is illegal in Sweden, and although ritual circumcision of boys under 18 is allowed, banning the practice is a constant subject for debate. A Jewish couple in Gothenburg, a Chabad rabbi and his wife, are facing hundreds of thousands of dollars in fines for insisting on homeschooling their children. And in March, two Cabinet ministers called for shuttering all faith schools.

Yet even against this backdrop, Jewish life has prevailed, at least in Stockholm, according to Petra Kahn Nord, the community's spokeswoman. The capital, she said, has three synagogues, a JCC with a kosher shop and a newly opened Jewish library.

Stockholm also has a Jewish kindergarten and a Jewish school "with a long waiting list," Kahn Nord said, adding that the community in the city is growing with a lively participation of young congregants and at least one Limmud Jewish learning conference annually.

But this success feeds of other communities, like Malmo, where there are so few Jews left that the Jewish kindergarten there now has mostly non-Jewish children, Kahn Nord acknowledged. She said some Jews from her hometown of Malmo, Gothenburg and beyond leave for Stockholm because of harassment.

But many do so "for positive reasons—because they want to have a more Jewish life," Kahn Nord said. So while "Stockholm's Jewish community is growing," in the rest of Sweden "it's just dying away."

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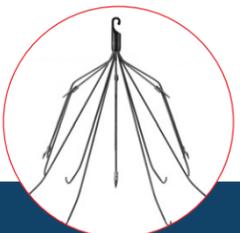
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# Weekly roundup of world briefs from JTA

## Jewish professor describes being beaten by a Palestinian and German police

(JTA)—A Jewish professor visiting Germany described being assaulted in a Bonn park—first by a Palestinian who said “I f\*\*\* Jews,” then by police who slammed him to the ground and punched him in the face.

Yitzhak Melamed, who teaches philosophy at Johns Hopkins University in Baltimore, in a lengthy Facebook post published Friday accused the police of brutality, then of whitewashing their conduct and falsely blaming him for provoking the assault. Police subsequently apprehended the assailant.

The incident on Wednesday is the latest in a string of anti-Semitic assaults in Germany.

According to Melamed, he was wearing a kippah when a self-identified Palestinian man asked if he was Jewish and then proceeded to follow him, shouting things like “I f\*\*\* Jews. I f\*\*\* Jews” and “No Jews in Germany.”

He then threw Melamed’s kippah to the ground three times and pushed him three times. In response, Melamed said he tried to kick the man in the groin twice but missed both times.

The attacker fled after hearing a police siren. Melamed wrote that two police officers ran past the attacker and tackled him instead, then two or three other policemen helped pin him to the ground and handcuffed him. He said police punched him in the face several dozen times, bloodying him and breaking his glasses.

“I didn’t have much time to wonder, as almost immediately four or five policemen with heavy guard jumped over me (two from the front, and two or three from the back),” Melamed wrote. “They pushed my head into the ground, and then while I was totally incapacitated and barely able to breath[e] not to mention move a finger, they started punching my face. After a few dozen punches, I started shouting in English that I was the wrong person.”

A police officer then suggested that Melamed provoked the beating, Melamed wrote. He responded by describing his ancestors’ deaths in the Holocaust.

“Then the same policemen shouted at me in a didactic tone (in English): ‘Don’t get in trouble with the German Police!’” Melamed wrote. “This was more than enough. I told the policeman sardonically, ‘I am no longer afraid of the German police. The German police murdered my grandfather. They murdered my grandmother. They murdered my uncle, and they

murdered my aunt. All in one day in September 1942. So, alas, I am not afraid of them anymore.”

After being taken to the police station, Melamed wrote that police did not tend to his wounds and repeatedly tried to dissuade him from filing a complaint against them—including by suggesting that he attacked the police first, and by threatening to accuse him of resisting arrest. Eventually he was taken to another office, where he filed a complaint.

The next morning, Melamed wrote, Bonn’s police chief came to his hotel to apologize. But Melamed said the police department’s statement on the incident, published later that day, falsely blamed him for resisting them. According to a police statement on PressePortal, a German press release platform, police said Melamed “failed to comply with several requests from the officials to stop” and “fought against the measures” of the police.

“Try (if you can) resisting arrest either when you are not in any bodily contact with the police, or, alternatively, when 5 policemen are on your back and you are barely able to breath[e],” he wrote.

Herbert Reul, a local German government minister, also apologized to Melamed, and said, “We will not allow Jews to be persecuted once again in Germany,” according to Deutsche Welle.

## US Embassy in Jerusalem to cost \$21.5 million for upgrades. Trump had estimated \$250,000.

(JTA)—The new U.S. Embassy in Jerusalem is going to cost a bit more than President Donald Trump had estimated. Make that nearly 100 times more.

The Maryland-based firm Desbuild Limak D&K was awarded a \$21.2 million contract to design and build “compound security upgrades” to the embassy, according to official documents uploaded this week, Al-Monitor reported. The U.S. has already spent \$335,402 to refurbish the embassy, formerly a consulate, ahead of its May opening.

“We’re going to have it built very quickly and inexpensively,” Trump told reporters in March following his decision months earlier to recognize Jerusalem as Israel’s capital and relocate the U.S. Embassy there. “They put an order in front of my desk last week for \$1 billion... We’re actually doing it for about \$250,000, so check that out.”

Trump repeated this and similar claims numerous times, eventually raising the price to \$400,000 during a news conference with

German Chancellor Angela Merkel.

“As the president stated, the cost of initial modifications made to permit the embassy to open on May 14 was approximately \$400,000,” a State Department official told Al-Monitor. “Following the May 14 opening, we have moved on to planning for and construction of a new extension and security enhancements at the interim site.”

The \$21.5 million total “is actually a lot for that considering that they have plans apparently to purchase a new facility,” an aide in the House of Representatives told Al-Monitor.

The Trump administration has not announced when it plans to begin construction on a permanent embassy.

## Syria blames Israel for airstrike on military post that killed 9

JERUSALEM (JTA)—Nine Syrian soldiers reportedly were killed in an airstrike on a military outpost in Aleppo in an attack being blamed on Israel.

The airstrike on Sunday night killed six Syrian nationals and three others fighting for Syria whose nationality has not been identified, according to the Britain-based Syrian Observatory for Human Rights.

The official Syrian news agency SANA cited an unnamed military source as saying that Israel was responsible for the attack, and said it caused “only material damage.”

The Syrian Observatory for Human Rights said Israel was targeting an Iranian Revolutionary Guard center in the attack. The center provides equipment and food to pro-Assad forces fighting in the area, and did not serve as storage for weapons, according to the observatory.

Israel has neither confirmed nor denied the airstrike, as is its usual practice.

Israel has expressed concern about Iranian fighters supporting the Syrian military on the northern border in Syria’s more than 7-year-old civil war. Prime Minister Benjamin Netanyahu is believed to have spoken about the issue during his meeting last week with Vladimir Putin, since the Russian president has sway over Iran.

On Friday, Israel fired a Patriot missile at a Syrian drone, the second time such an incident occurred during the week.

Israel acknowledged airstrikes on Wednesday night that hit three military posts in the Quneitra countryside of Syria in response to a Syrian drone that Israel shot down over the Sea of Galilee.

The retaliatory attack Wednesday evening came

hours after an American-made Patriot missile based in the northern Israeli city of Safed intercepted the unmanned aerial vehicle in Israeli airspace.

## Jared Kushner still lacks highest security clearance level at White House

(JTA)—Jared Kushner, President Donald Trump’s son-in-law and a top White House adviser, lacks the highest level of security clearance.

Kushner received a permanent “top secret” security clearance in late May, which does not allow him to review some of the government’s most sensitive secrets, The Washington Post reported Friday, citing two people familiar with his access.

Kushner may not review “sensitive compartmented information,” known as SCI, which primarily involves U.S. intelligence sources and surveillance methods, according to the newspaper. Thus, Kushner has been prevented from seeing some parts of the president’s Daily Brief, a highly classified summary of world events that sometimes describes intelligence programs and operatives, the Post reported.

Kushner attorney Abbe Lowell would not confirm Kushner’s clearance level to the newspaper. He said the White House handled Kushner’s security clearance according to the standard process and that Kushner has sufficient access to do his job.

“After a review done in the normal course by career officials, Mr. Kushner was given his permanent White House clearances in May, and has access to all the materials and information he needs to do the domestic and international work the president has asked him to do,” Lowell said.

In February, Kushner’s clearance was downgraded from top secret to secret following a temporary clearance. The reason for the downgrade was not clear, but reports at the time noted that his family real estate business was in debt and his widespread global investments would make a businessman like him vulnerable to foreign influence.

Kushner, who is an Orthodox Jew and is married to Trump’s daughter Ivanka, advises the president on issues including the Middle East.

Middle East peace negotiators have traditionally had top secret clearance, considered critical in understanding the myriad pressures facing the parties as they consider talks. **California Democrats rebuke Dianne Feinstein and endorse her opponent**

(JTA)—State Democratic leaders in California officially endorsed longtime Sen. Dianne Feinstein’s progressive opponent—and the vote backing Kevin de Leon wasn’t close.

Feinstein, a moderate Jewish lawmaker who has been a senator since 1992, beat de Leon in the Democratic primary by 33 percentage points last month. But the 51-year-old assemblyman finished second and advanced to a runoff with Feinstein, 85, in the general election in November.

On Saturday night, 65 percent of the state Democratic Party’s 333 executive board members opted to endorse de Leon in the general election and only 7 percent chose Feinstein. Another 28 percent voted for “no endorsement,” according to the Los Angeles Times.

In February, before the primary, the board had voted 54 percent to endorse de Leon to 37 percent for Feinstein. Neither won the endorsement, however, because they fell short of the 60 percent requirement.

Feinstein has a comfortable lead heading into November, but the vote indicates that California Democrats are abandoning her platforms and shifting to the left.

In 2016, an Israel activist group lauded de Leon as president pro tempore of the state Assembly in helping to pass a bill that assured California would not contract with groups that boycotted Israel.

On Sunday, California Democrats adopted a resolution at their annual convention to oppose federal bills intended to thwart the movement to boycott Israel.

Feinstein and Barbara Boxer were the first Jewish female U.S. senators, having been elected the same year.

A robocall sent around in May called Feinstein a “traitorous Jew” and urged Californians to vote for Patrick Little, an avowed anti-Semite.

## Argentina freezes assets of suspected Hezbollah fundraising network

BUENOS AIRES, Argentina (JTA)—In a first, Argentina has frozen the assets of a suspected Hezbollah fundraising network in the area known as the Triple Frontier with Brazil and Paraguay.

The Financial Information Unit of Argentina investigated possible criminal actions by Lebanese citizens living in the country that could be involved in money laundering and financing terrorist acts.

Hezbollah has been linked to the 1992 attack on the Israeli Embassy in Buenos Aires, which killed 29, and the 1994 attack on the AMIA

Jewish center in Buenos Aires that killed 85.

The investigation into the Barakat Group, also known as the Barakat Clan—a criminal organization linked to Hezbollah led by Assad Ahmad Barakat—resulted in an administrative order freezing the assets and money of its members under the national criminal code related to financing terrorism.

This is the first time that one of the three governments has frozen assets and funds from a Hezbollah-linked organization based in the Triple Frontier.

The Financial Information Unit identified at least 14 people linked to the Barakat Clan who registered multiple crossings to Argentina, mainly through the Tancredo Neves International Bridge in the Misiones province. Once in Argentina, the clan members would cash in charges at a casino in Iguazú exceeding \$10 million without declaring either the income nor the discharge of funds when crossing the border.

“In relation to this illegal act, it is suspected that it would raise funds for the Lebanese Hezbollah organization,” the government agency wrote. The accounts were frozen on Wednesday, according to the statement.

According to a Financial Information Unit statement issued Friday, the Barakat Clan is involved in smuggling, falsifying of money and documents, extortion, drug trafficking, arms trafficking, money laundering and terrorist financing.

The Triple Frontier often is mentioned as a place linked to Hezbollah and the Barakat group, and has been investigated over the past two decades as a source of money for Hezbollah and other groups’ activities related to terrorism.

Barakat, along with others who operate in the tri-border area, has been designated a terrorist by the Office of Foreign Assets Control, or OFAC, of the Treasury Department of the United States, which means that his assets are frozen there as well and that he is unable to operate financially in the U.S.

Argentina is home to a large Lebanese expatriate community and U.S. authorities suspect groups in that community of raising funds through organized crime to support the Iranian-backed terror organization. In 2006, the U.S. Treasury targeted the same fundraising network.

Earlier this year, the U.S. and Argentina agreed to work together to cut off Hezbollah funding networks and money laundering financing terrorism across Latin America.

## Marriage

From page 6A

and pans, nor could I tell you the difference between the two brands. What I do care about is sharing joyous meals around the kitchen table with my future husband and, God willing, our children someday.

And then there’s the décor. I was asked to post some of my “dream wedding” pics on Pinterest, which for me first

meant signing up for Pinterest. Then I was supposed to envision “the look” of the wedding—the colors, the flowers, down to the napkin rings.

When I picture the wedding, I don’t see napkins. What I do see is my fiancé standing under the huppah waiting for me with our loved ones surrounding us. And the only rings I care about are the ones we’ll exchange to signify

that I am his beloved and he is mine.

There’s an episode of “Sex and the City” in which Charlotte is married for the second time after an unhappy first marriage. During the second (Jewish) wedding, the bride trips under the huppah, Miranda’s toast to the bride and groom goes up in smoke, and Charlotte spills wine on her gown.

When the bride cries to Carrie about all the calamities, Carrie consoles her by reminding her that her first wedding was picture-perfect, but the marriage—not so much.

“I say the worse the wedding, the better the marriage,” Carrie tells her friend. “[Y]ou have a wonderful man who loves you.”

Maybe it’s because I’m a

little older than the average bride—or maybe it’s some of my past experiences that have led me to this place and helped me put the wedding day in perspective. Whatever it is, I won’t sweat the details; I’m not going to fret over boutonnieres, table numbers or the bustle on my dress staying bustled. Instead, I’m going to stay focused on what I’ve wanted for a very long time: a

wonderful man who loves me to build a home with.

But maybe, just the same, we’ll skip the garden pictures.

*Cindy Sher is the executive editor of Chicago’s JUF News, where a version of this article first appeared, and assistant vice president of marketing & communications for the Jewish United Fund/Jewish Federation of Metropolitan Chicago.*



## Immigration

From page 1A

to the United States as children, and who meet several

key criteria to be considered for temporary relief from deportation or from being placed in removal proceedings. However, DACA does not provide lawful status.

Once granted, DACA is valid for two years and may be renewed. Individuals granted deferred action will also be eligible to request employment authorization. DACA

applicants go through extensive background checks, and it is granted on a case-by-case basis. USCIS began accepting applications for the program on Aug. 15,

2012 ([www.usimmigration.org](http://www.usimmigration.org))

Other topics discussed included: How would these families and individuals have been impacted if they had not

built a new life in America? What would America look like without them? "We are all immigrants, and it is our duty to love one another and protect one another," stated Anallely.

## Coin

From page 1A

"The Jews minted coins throughout the entire period of the revolt, but in the fourth year of the five-year rebellion, we see that instead of the words 'Freedom for Zion,' the coins were minted with the words 'For the Redemption of Zion.'" Israel Antiquities Authority (IAA) archaeologist Eli Shukrun noted.

He explained that the dif-

ference between "freedom" and "redemption" expresses the change that took place "both in their mindset and in reality, at that time."

"Coins that were minted in the second and third years of the revolt are plentiful and easier to find, but coins from the fourth year are much rarer," he added.

The coin was found in soil extracted from an underground drainage canal at the City of David, which

passed underneath Jerusalem's main street at the end of the Second Temple period. According to the writings of Josephus Flavius and based on archaeological evidence, the last remaining Jewish rebels hid from the Romans in this canal.

**Dropped from someone's hand 2,000 years ago**

"It is possible that this coin was in the pocket of one of the residents of Jerusalem

who hid from the Romans in the tunnels underneath the city streets," Shukrun said, "or perhaps it rolled into the drainage canal, dropped from the hand of someone walking down the streets of Jerusalem over 2,000 years ago.

The timing of the rare finding on Sunday was perfect. It occurred just as the Jewish nation began to commemorate the Three Weeks of Mourning on the

fast of the 17th day of Tamuz on the Hebrew calendar, which corresponded with this past Sunday and is the date when Jerusalem's walls were breached. The mourning period continues until the fast of the 9th of Av, the date that the First and Second Temples were destroyed.

The coins were discovered as part of the "Archaeological Experience" activity offered to the general public at the sifting project at Emek Zurim

National Park. The activity invites participants of all ages to come and serve as archaeologists for the day. They sift through the artifact-rich soil from excavations held by the IAA at the City of David and throughout ancient Jerusalem and reveal Israel's multi-faceted ties to the city.

Incidentally, despite vigorous attempts by historians, there has yet to be uncovered any evidence of any "Palestinian era" in the city.

## Tobin

From page 4A

Israeli people), is likely to be lumped in with their other stands about immigration and border security. In a

public square in which both sides don't think of each other as being so much wrong on the issues as "evil," some young Democrats who are applauding their more radi-

cal champions are starting to buy the lie that backing Israel is one more sign of fascism or racism on the part of Republicans.

Even when measured

against Trump, I don't think the takeover of the Democrats by people like Sanders and Ocasio-Cortez is a formula for a general election victory. Still, it would

be foolish to think that the ability of such figures to be embraced by their party, as opposed to being consigned to the margins, won't come without a high cost to the no-

tion of a bipartisan pro-Israel consensus.

*Jonathan S. Tobin is editor in chief of JNS—Jewish News Syndicate. Follow him on Twitter: @jonathans\_tobin.*

## Denmark

From page 5A

for ghetto children, starting from babyhood (at the age of 1), for 25 hours per week. Parents who force their children to make extended visits to their ancestral countries, where much of the work of integration can be rapidly undone,

could face prison sentences as a result. Families who do not send their children to school or who do not comply with the new rules stand to lose their welfare benefits—in Denmark, a generous package that covers all essentials of life.

Some critics have lambasted the Danish proposal

as an exercise in racial profiling. One commentator even compared the policy of providing welfare payments to immigrants—while engaging them in integration efforts at the same time—to Australia's repression of its Aboriginal population. But racist legislation by definition

targets specified groups; in Denmark's case, all residents of these neighborhoods will be governed by the same rules, with the goal being social assimilation instead of further marginalization.

The chatter about mass "Christianization" or mass loss of citizenship or similar

radical measures only obscures the real debate here: whether these measures can be effective in introducing peaceability and a degree of prosperity to mainly Muslim immigrant communities. Many Europeans, not least in the continent's Jewish communities, will be hoping

that Denmark's government succeeds.

*Ben Cohen writes a weekly column for JNS on Jewish affairs and Middle Eastern politics. His writings have been published in Commentary, the New York Post, Haaretz, The Wall Street Journal and many other publications.*

## Plates

From page 7A

that far-flung Canadian region, but also it was shaped like a polar bear!

We had another exciting find at Bahai Honda

Key in Southern Florida, when we spotted a license plate from Germany. The owners—a young couple from Munich—had shipped their old Volkswagen van over to United States. After

time in the Keys, they were continuing their journey through Mexico and Central and South America.

Now that we have Delaware, we only have eight more plates to go: non-contiguous Alaska

and Hawaii; New England's New Hampshire, Rhode Island, and Vermont; Washington, D.C.; and West Virginia. Luckily for us, we have three more weeks in Colorado to find them. Wish us luck!

Update: An hour before I was to send this out, Larry found New Hampshire and Chihuahua, Mexico! Wow! Only seven more to go!

*Marilyn Shapiro lives in Kissimmee. She writes regu-*

*larly for the Jewish World in Schenectady, and published her book "There Goes My Heart," which is available on Amazon. You may also follow her on her blog, theregoesmy-heart.me.*

## Progressives

From page 14A

more hostile to Israel than at any point in decades, which will produce a less supportive House Democratic caucus next year," Johnson told JTA.

"As the 2020 presidential primaries take shape, it's easy to imagine more ideologically flexible contenders (such as Kirsten Gillibrand or Kamala Harris [the California senator]) sharply criticizing Israel

to boost their standing with progressive activists."

"Liberal Zionists," Johnson warns, "will need to more effectively communicate how Israel's policies on women's issues, LGBT rights and civil

rights are consistent with a Democratic Party increasingly oriented around identity politics."

A Wider Bridge, a pro-Israel LGBT group, insists that it is doing just that: making the

progressive case for Israel.

"Israel has long received broad support from both Democrats and Republicans. I believe that is still true today," said Ronit Bezalet, the group's communications director.

"Much of our work at A Wider Bridge is to make the case for Israel among progressive allies. We do not believe that support of Israel excludes the concerns raised on behalf of the Palestinian people."

From page 64B

to the highest and best bidder, for cash, online at [www.volusia. realforeclose.com](http://www.volusia. realforeclose.com), on AUGUST 16, 2018 at 11:00 A.M. Any persons claiming an interest in the surplus from the sale, if any, other than the property owner as of the date of the lis pendens must file a claim within 60 days after the sale. Jennifer M. Scott (813) 229-0900, Kass Shuler, P.A., 1505 N. Florida Ave., Tampa, FL 33602-2613, [ForeclosureService@kasslaw.com](mailto:ForeclosureService@kasslaw.com)  
July 13, 20, 2018 L 168957

NOTICE OF DEFAULT AND INTENT TO FORECLOSE

Gasdick Stanton Early, P.A. has been appointed as Trustee by WYNDHAM VACATION RESORTS, INC., F/K/A FAIRFIELD RESORTS, INC., F/K/A FAIRFIELD COMMUNITIES, INC., A DELAWARE CORPORATION for the purposes of instituting a Trustee Foreclosure and Sale under Fla. Stat. §721.856. The following owners are hereby notified that you are in default of the note and mortgage for the following properties located in Volusia County, Florida: Contract Number: 331411124 - DANIEL JONES and PATRICIA A JONES, 1823 OAK ST APT 1110, NORTH AURORA, IL 60542-1915; Principal Balance: \$20,579.90; Interest: \$3,084.77; Late Charges: \$45.00; TOTAL: \$23,709.57 through 1/16/2018 (per diem: \$9.58/day thereafter). A 189,000/255,927,000 undivided tenant-in-common fee simple interest in Units 820-828, 830, 832, 920-933 ("Property") of FAIRFIELD DAYTONA BEACH AT OCEAN WALK II A CONDOMINIUM, together with all appurtenances thereto, ("Condominium"), as further defined in the Declaration of Condominium for Fairfield Daytona Beach at Ocean Walk II ("Declaration") as recorded in Official Records Book 5279, Page 541, et. seq., Public Records of Volusia County, Florida and all amendments thereof and supplements thereto, if any. The property described above is a(n) Annual ownership interest as described in the Declaration and such ownership interest has been allocated 128,000 Points (as defined in the Declaration) for use by the Grantee in Each year(s). The owners must pay the TOTAL listed above plus the per diem and a \$250.00 fee for trustee foreclosure sale plus costs as they accrue, if any. Failure to cure the default set forth herein or take other appropriate action regarding this matter will result in the loss of ownership of the timeshare through the trustee foreclosure procedure set forth in F.S.721.856. You have the right to submit an objection form, exercising your right to object to the use of the trustee foreclosure procedure. If the objection is filed this judicial foreclosure procedure only. The default may be cured any time before the trustee's sale

supplements thereto, if any. The property described above is a(n) Annual ownership interest as described in the Declaration and such ownership interest has been allocated 189,000 Points (as defined in the Declaration) for use by the Grantee in Each year(s). Interest: \$1,489.47; Late Charges: \$25.00; TOTAL: \$17,460.75 through 1/16/2018 (per diem: \$6.33/day thereafter). A 128,000/255,927,000 undivided tenant-in-common fee simple interest in Units 820-828, 830, 832, 920-933 ("Property") of FAIRFIELD DAYTONA BEACH AT OCEAN WALK II A CONDOMINIUM, together with all appurtenances thereto, ("Condominium"), as further defined in the Declaration of Condominium for Fairfield Daytona Beach at Ocean Walk II ("Declaration") as recorded in Official Records Book 5279, Page 541, et. seq., Public Records of Volusia County, Florida and all amendments thereof and supplements thereto, if any. The property described above is a(n) Annual ownership interest as described in the Declaration and such ownership interest has been allocated 128,000 Points (as defined in the Declaration) for use by the Grantee in Each year(s). The owners must pay the TOTAL listed above plus the per diem and a \$250.00 fee for trustee foreclosure sale plus costs as they accrue, if any. Failure to cure the default set forth herein or take other appropriate action regarding this matter will result in the loss of ownership of the timeshare through the trustee foreclosure procedure set forth in F.S.721.856. You have the right to submit an objection form, exercising your right to object to the use of the trustee foreclosure procedure. If the objection is filed this judicial foreclosure procedure only. The default may be cured any time before the trustee's sale

of your timeshare interest. If you do not object to the trustee foreclosure procedure, you will not be subject to a deficiency judgment even if the proceeds from the sale of your timeshare interest are insufficient to offset the amounts secured by the lien. Pursuant to the Fair Debt Collection Practices Act, it is required that we state the following to you: THIS IS AN ATTEMPT TO COLLECT A DEBT AND ANY INFORMATION OBTAINED WILL BE USED FOR THAT PURPOSE. By: Gasdick Stanton Early, P.A., Trustee, 1601 W. Colonial Dr., Orlando, FL 32804, DOW II NJ NOA 0718  
July 13, 20, 2018 L 168865

NOTICE OF DEFAULT AND INTENT TO FORECLOSE

Gasdick Stanton Early, P.A. has been appointed as Trustee by DOLPHIN BEACH CLUB ASSOCIATION, INC. for the purposes of instituting a Trustee Foreclosure and Sale under Fla. Stat. §721.856. The following owners are hereby notified that you are in default of assessments (as well as property taxes, interest, late fees and/or costs, if applicable) due for the following properties located in VOLUSIA County, Florida: Contract Number: 13-311-D - MICHAEL L. BRYANT and CYNTHIA BRYANT, 1018 CESSNA DR APT D, MACEDONIA, OH 44056-1108; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 13, in Condominium Parcel(s) 311B. Contract Number: 16-206-D - MARJORIE BYRON AKA MARJORIE C. BYRON, 755 S DEXTER AVE, DELAND, FL 32720-6617; Assessments Balance: \$1,207.02; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA

County, Florida for the following Property: Unit Week(s) No (s) 16, in Condominium Parcel(s) 206D. Contract Number: 46-201-D - LEYDA L. CABALLERO, 3 JAMES RIVER RD, PALMYRA, VA 22963-2060; Assessments Balance: \$1,272.23; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 46, in Condominium Parcel(s) 201B. Contract Number: 36-110-D - ROBERT M. CAESAR, 3401 S INDIANA AVE, SAINT CLOUD, FL 34769-5605; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 36, in Condominium Parcel(s) 110B. Contract Number: 35-307-D - FRANK J. COSENTINO, 1833 MISTY MORN PL, LONGWOOD, FL 32779-3015; Assessments Balance: \$1,272.23; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 35, in Condominium Parcel(s) 307. Contract Number: 44-21-D - CHARLES H. DAVIS and DONNA R. DAVIS, 23 WAYNE RD, BRIDGETON, NJ 08302; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 44, in Condominium Parcel(s) 21A. Contract Number: 35-21-D - JIMMY A. ENGLISH AKA JIMMY ENGLISH, 4720 NE 4TH PL #2843, GAINESVILLE, FL 32641-6026; Assessments Balance: \$1,207.02; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA

County, Florida for the following Property: Unit Week(s) No (s) 35, in Condominium Parcel(s) 21. Contract Number: 50-312-D - LESTER H. FOREMAN, JR., PO BOX 291203, PORT ORANGE, FL 32129-1203; Assessments Balance: \$845.11; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 50, in Condominium Parcel(s) 312. Contract Number: 51-31-D - MABEL L. HUNTER, 4030 HUNTINGGREEN LANE, APT D, WINSTON SALEM, NC 27106-4394; Assessments Balance: \$1,272.23; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 12, in Condominium Parcel(s) 10. Contract Number: 11-14-D - LONNIE JORDAN and RICKY JOHNSON, 1375 HIGH PLAINS DR W, JACKSONVILLE, FL 32218-7632; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 11, in Condominium Parcel(s) 114. Contract Number: 50-204-D - DAVID MCCOY, 820 2ND ST #17, CHENEY, WA 99004; Assessments Balance: \$1,305.20; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records

of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 50, in Condominium Parcel(s) 204B. Contract Number: 26-21-D - SANDRA J. PERRY, 301 HERMAN MELVILLE BLVD., UNIT 3, NEW BEDFORD, MA 02740, DANIEL PERRY, 75 POTTER ST, SOUTH DARTMOUTH, MA 02748, LILLIAN E. BEGNOCHE, TRUSTEE OF THE ROBERT R. BEGNOCHE AND LILLIAN E. BEGNOCHE JOINT REVOCABLE TRUST AGREEMENT DATED DECEMBER 3, 1992, 1831 SABAL PALM DRIVE #407, FT. LAUDERDALE, FL 33324 and THE UNKNOWN BENEFICIARIES AND SUCCESSOR TRUSTEES OF THE ROBERT R. BEGNOCHE AND LILLIAN E. BEGNOCHE JOINT REVOCABLE TRUST AGREEMENT DATED DECEMBER 3, 1992, 1831 SABAL PALM DRIVE #407, FT. LAUDERDALE, FL 33324; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 26, in Condominium Parcel(s) 21A. Contract Number: 14-309-D - EMERSON F. POOSER, JR. and NELLIE P. POOSER, 215 STEVENSON RD, WINTER HAVEN, FL 33884-2329; Assessments Balance: \$897.04; as evidenced by the Claim of Lien recorded on June 5, 2018 in Book: 7554 at Page 2570 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 14, in Condominium Parcel(s) 309. Contract Number: 28-209-D - GWENDOLYN D REYNOLDS, 4132 INTERSTATE 30 W, CADDO MILLS, TX 75135-7632; Assessments Balance: \$1,261.78; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book: 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 28, in Condominium Parcel(s) 209.

Contract Number: 25-209-D - DONALD L. SCHWAB and RUBY M. SCHWAB, 208 S ENGLISH ST, LEITCHFIELD, KY 42574; Assessments Balance: \$1,336.56; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 25, in Condominium Parcel(s) 209. Contract Number: 04-301-D - DONALD WORLEY, 54 BISHOP RD NW, CARTERSVILLE, GA 30121-8302; Assessments Balance: \$1,207.02; as evidenced by the Claim of Lien recorded on May 7, 2018 in Book 7542 at Page 681 of the Public Records of VOLUSIA County, Florida for the following Property: Unit Week(s) No (s) 4, in Condominium Parcel(s) 301B. All DOLPHIN BEACH CLUB, according to the Declaration of Condominium thereof recorded in Official Records Book 2250, at page 1961-2033, inclusive, and according to the Condominium Plat thereof recorded in Map Book 37 at Pages 151-154, inclusive, all recorded in the Public Records of Volusia County, Florida and all amendments thereto. The owners must pay the TOTAL listed plus \$300.00 fee for trustee foreclosure sale plus costs as they accrue, if any. Failure to cure the default set forth herein or take other appropriate action regarding this matter will result in the loss of ownership of the timeshare through the trustee foreclosure procedure set forth in F.S.721.855. You have the right to submit an objection form, exercising your right to object to the use of the trustee foreclosure procedure. If the objection is filed this matter shall be subject to the judicial foreclosure procedure only. The default may be cured any time before the trustee's sale of your timeshare interest. If you do not object to the trustee foreclosure procedure, you will not be subject to a deficiency judgment even if the proceeds from the sale of your timeshare interest are insufficient to offset

the amounts secured by the lien. Pursuant to the Fair Debt Collection Practices Act, it is required that we state the following to you: THIS IS AN ATTEMPT TO COLLECT A DEBT AND ANY INFORMATION OBTAINED WILL BE USED FOR THAT PURPOSE. By: Gasdick Stanton Early, P.A., Trustee, 1601 W. Colonial Dr., Orlando, FL 32804, DOLPHIN NJ COL NOA 0718  
July 13, 20, 2018 L 168575

RAINBOW TITLE & LIEN, INC. 3389 Sheridan Street, PMB 221 Hollywood, FL 33021 954-920-6020

RAINBOW Title & Lien, Inc. will sell at public sale at auction the following vehicles to satisfy lien pursuant to Chapter 713.585 of the Florida Statutes on 08/02/2018 at 10 A.M. "Auction will occur where vehicles are located" 2009 Cadillac VIN#1G6DF577690100491 Amount: \$7,558.40 At: 527 N Beach St, Daytona Bch, FL 32114 Notice to the Owner or Lienor that he has the right to a hearing prior to the scheduled date of sale by filing with the Clerk of Courts. Owner has the right to recover possession of vehicle by posting bond in accordance with Fla. Statutes Section. 559.917 Proceeds from the sale of the vehicle after payment of the lien claimed by lienor will be deposited with the clerk of the court. Any person (s) claiming any interest(s) in the above vehicles contact: RAINBOW TITLE & LIEN, INC. (954-920-6020) ALL AUCTIONS ARE HELD WITH RESERVE. 25% Buyers Premium Some vehicles may have been released prior to the sale date. Lic#AB-000125 Interested Parties must call one day prior to sale. No Pictures allowed.  
July 20, 2018 L 169082

# Unique museum tells story of Polish family murdered for hiding Jews during Holocaust



*The \$2 million Ulma Museum was designed by Nizio Design International, a Warsaw-based architectural firm that also designed the core exhibition of Warsaw's POLIN Museum of the History of Polish Jews.*

**By Penny Schwartz**

MARKOWA, Poland—Memorial plaques bearing the names of Poles killed for rescuing Jews line the pathway leading to a small, austere structure built into a hillside in this rural village in southeastern Poland.

In the center courtyard, a large slab is inscribed to the memory of Jewish victims of the Holocaust.

The quiet, reflective space sets the stage for the haunting story that unfolds within the walls of the building, a museum that memorializes Józef and Wiktoria Ulma, local farmers who sacrificed their lives and those of their six young children for sheltering eight Jews during the Nazi occupation.

Opened about two years ago, but still little known among Jews worldwide, the Ulma Family Museum of Poles Saving Jews in World War II is the first national museum to honor Poles who aided Jews during the Holocaust.

In 1995, Józef and Wiktoria Ulma were posthumously named Righteous Among the Nations by Jerusalem's Yad Vashem Holocaust memorial, which said their story "has become a symbol of Polish sacrifice and martyrdom during the German occupation."

More than 6,800 Poles have been recognized for risking their lives to save Jews, the largest number from any individual country.

The museum's permanent exhibit seeks to shed light on the Polish righteous and those who assisted Jews during the Holocaust. There are similar institutions dedicated to righteous gentiles in France and Germany.

But beyond the historical chronicle, says director Anna Stróż, the Markowa museum offers "an important universal message about being human in inhuman times."

Beginning in the autumn of 1942, during the Nazi occupation of Poland and following roundups and killings of Jews in the region, the Ulmas offered shelter to eight Jews at their farmhouse in Markowa: Saul Goldman of nearby Łancut and his four sons, and Genia Grünfeld, her sister Lea Didner and Didner's daughter, all of Markowa. The group hid in the family's attic for about a year and a half. Goldman, a cattle dealer, and his sons helped the Ulmas with farm chores.

In the early morning of March 24, 1944, the Ulma farmhouse was raided by Nazi officers and members of the Blue Police, the police forces in German-occupied Poland. The Ulmas likely were ratted out by Włodzimierz Les, a local policeman who knew the Goldmans from Łancut.

The Jews in hiding were murdered first. Next the Nazis killed Józef and Wiktoria, who was seven months pregnant. The commanding officer, Lt. Eilert Dieken,

then ordered the murder of the six Ulma children.

"We will spare you the trouble in the village," Dieken remarked, according to one of the policemen present.

Under Nazi rule, harboring Jews was an offense punishable by immediate execution. Les was shot by Polish underground soldiers a few months after the Ulmas' massacre.

Some 90,000 people have visited since the museum here opened in March 2016, according to museum officials. Most have been with organized tour groups from Poland or Israel, including student groups, Stróż said.

This summer, the Polish Cultural Institute New York is featuring the Ulmas' story in an exhibition on the fence outside the Polish Consulate in Manhattan. It opened in late June and presents the history of the Ulma family during World War II.

In Markowa, the museum's permanent exhibit draws on historical records, original documents and artifacts from the Ulma family and local residents, as well as personal testimonies. Explanatory information is in Polish, English and Hebrew. The museum has a stunning collection of photographs taken by Józef Ulma, an amateur photographer, who chronicled daily life in the area.

Before the war, approximately 120 Jews lived in Markowa. Thanks in part to

the efforts of eight Polish families, some 21 Jews are known to have survived.

Visitors can "uncover" photographs of Jewish hiding places by tilting back small steel covers. One tells of the rescue efforts of Jan and Helena Cwynar, who sheltered Abraham Segal. Now 86 and living in Israel, Segal is the only remaining Jewish survivor from Markowa.

Local Poles who denounced their neighbors for sheltering Jews also are part of the exhibit. One item features handwritten testimony by Markowa's mayor from the postwar trial of a policeman involved in the Ulma farm raid.

The exhibit includes testimony by local Poles in postwar trials about neighbors who attacked farms belonging to those hiding Jews.

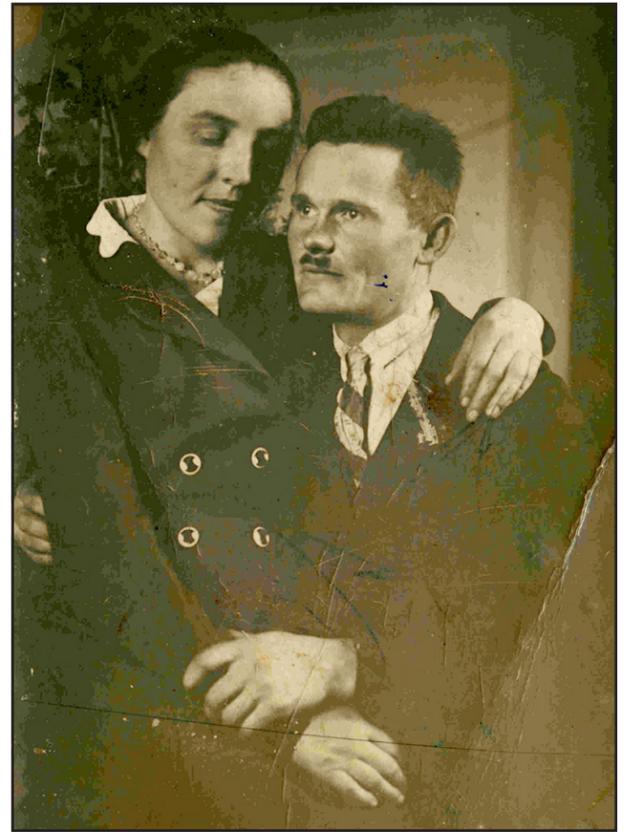
Poignantly, the museum features a one-to-one scale re-creation of the interior of the Ulmas' modest home. Furniture, a workbench and other objects provide a palpable feel of their simple lives. Yet Józef's farming interests and techniques were cutting edge for the time, and he was a beekeeper, bred silkworms and grew fruit trees.

Books and photographs suggest that Józef was well-read and reveal a rural family surprisingly engaged in the wider world beyond daily challenges of farm life.

"By today's standards, he [Józef Ulma] was a local opinion leader," Polish President Andrzej Duda said at the museum's opening ceremony.

While the courage and heroism of the Ulma family is widely acknowledged, some Holocaust scholars have cautioned that the exhibit's focus on rescuers may leave visitors with the erroneous impression that it was common for Poles to assist their Jewish neighbors. In fact it was not, and even in cases where Poles risked their lives to save Jews they had to fear their Polish neighbors betraying them. (The Ulma Museum does note clearly that only some Poles saved Jews.)

The scholars' concern comes amid the Polish parliament's passage last



*Jozef and Wiktoria Ulma were married in 1935 and killed in 1944.*

year of a law that would have criminalized ascribing blame to the Polish state or Polish nation for Nazi crimes against Jews or suggesting that Poland bears some complicity for the Holocaust. At the request of Prime Minister Mateusz Morawiecki, lawmakers voted this week to moderate the law, making it a civil and not a criminal offense. The law also is being reviewed by Poland's constitutional court.

Stróż said her museum takes care to present the full spectrum of attitudes and negative behavior that was present during the period. Next year, she said, the museum plans to hold an international educational conference "to confront the different points of view and different ways of narration."

Rabbi Michael Schudrich, the chief rabbi of Poland and a U.S. native, called the Ulma Family Museum a worthy endeavor. He said he was satisfied in the way it addresses difficult issues in local Polish-Jewish relations, and that it does not claim to be a museum about the broader history of the Holocaust.

"The museum was created

to respect and talk about the righteous gentiles," Schudrich said. "When God created human beings, he wanted us to be like the righteous."

Stróż, an art historian whose doctoral studies at Catholic University in Lublin focused on places of remembrance, has ambitious plans for the museum. She wants to bolster programming, broaden the museum's reach of visitors and hire more staff.

Most urgently, however, she wants to continue the museum's mission of acquiring personal testimonies from rescuers and those who were rescued.

"It is the greatest challenge for us today," Stróż said, "all the more so because we are aware of our responsibility and the inexorable passage of time."

*This article was sponsored by and produced in partnership with the Polish Cultural Institute New York, a diplomatic mission of Poland's Foreign Affairs Ministry that promotes comprehensive knowledge of Poland, Polish history and national heritage. This story was produced by JTA's native content team.*

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*The six Ulma children, seen here with their mother during their last summer alive, were killed in 1944 after watching their parents' execution for harboring Jews.*